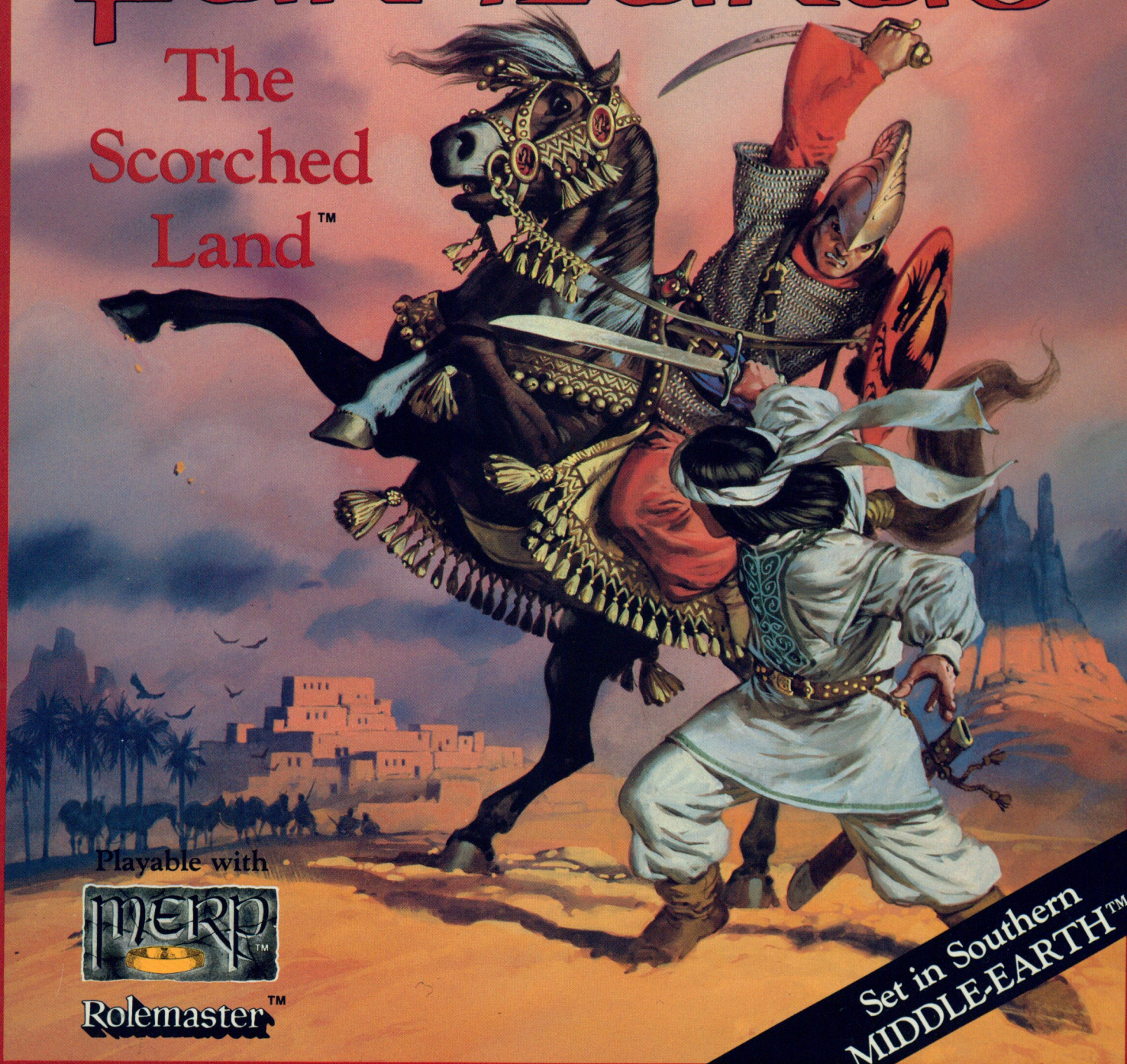


Based on J.R.R. Tolkien's MIDDLE-EARTH™ as detailed in THE HOBBIT™ and THE LORD OF THE RINGS™.

far harad

The
Scorched
Land™



Playable with



Rolemaster™

Set in Southern
MIDDLE-EARTH™



Far to the south of the warring realms of Gondor and Mordor, lies an area of harsh winds and blazing sun known to its inhabitants as Bozisha-Miraz. It encompasses the lower half of the great desert of Haradwaith, an area labeled Far Harad on the maps of the northern world. Its watering holes and seaports teem with trade and intrigue—its wilds hold ancient mysteries and untold dangers. Though the region is little more than arid highlands, tortured canyons, and a half-score oases, adventure and high-living await you under the southern sun of Far Harad.

FAR HARAD™

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Unseated and flat on his back, Pon Ivic spat sand and looked up. He cursed as his horse ran off toward Ello's Butte. Without a mount he had little chance against his foe. After all, the Warrior-lord had nearly cut Ivic's head off. The Haradan ranger only escaped by tumbling from his saddle.

Suddenly Ivic remembered who he was fighting. Fear ripped through his gut as he recognized his plight: "The Black Dragon... it must be Sangarunya!"

The muffled hoofbeats stopped as the Sangarunya wheeled his steed and charged the prone ranger. Only seconds remained for Ivic to react. The Umbarean Lord closed, his horse dashing across the sand like a wild demon about to fell his prey.

Grabbing his one-edged sword, Ivic leaped to his feet. He turned just as a shadow swept over his right shoulder. Ivic raised his blade, hoping to parry Sangarunya's magic scimitar. The desert sun danced off the Umbarean's sword; his dark eyes bore rays of hate. As he leaned to deliver his killing blow, the Warlord whispered: "Lie like a snake and color the sand!"



1.0 GUIDELINES

Fantasy role playing is akin to a living novel where the players are the main characters. Everyone combines to write a story which is never short of adventure. They help create a new land and strange new tales.

This series is designed as a tool for Gamemasters (GMs) who wish to run scenarios or campaigns set in J.R.R. Tolkien's Middle-earth. The adventure modules are complete and ready-to-run studies of very specific areas, and are intended to be used with a minimum of additional work. Each has statistical information based on the *Middle-earth Role Playing (MERP)* and *Rolemaster (RM)* fantasy systems. The modules are, however, adaptable for use with most major role playing games. Creative guidelines, not absolutes, are emphasized.

PROFESSOR TOLKIEN'S LEGACY

Each module is based on extensive research and attempts to meet the high standards associated with the Tolkien legacy. Rational linguistic, cultural, and geological data are employed. Interpretive material has been included with great care, and fits into defined patterns and schemes. ICE does not intend it to be the sole or proper view; instead, we hope to give the reader the thrust of the creative processes and the character of the given area.

Remember that the ultimate sources of information are the works of Professor J.R.R. Tolkien. Posthumous publications edited by his son Christopher shed additional light on the world of Middle-earth. These modules are derived from *The Hobbit* and *The Lord of the Rings*, although they have been developed so that no conflict exists with any of the other sources.

1.1 DEFINITIONS AND TERMS

These abbreviations and terms are used throughout the series.

1.11 ABBREVIATIONS

GAME SYSTEMS

MERP *Middle-earth Role Playing*

RM *Rolemaster*

CHARACTER STATS

Ag Agility(**RM/MERP**)

Me Memory(**RM**)

Co Constitution(**RM/MERP**)

Ig Intelligence(**MERP**)

St Strength(**RM/MERP**)

Re Reasoning(**RM**)

PR Presence(**RM/MERP**)

Em Empathy(**RM**)

It(In) Intuition(**RM/MERP**)

Qu Quickness(**RM**)

Sd Self Discipline(**RM**)

GAME TERMS

AT Armor Type

Lvl Level (exp. or spell level)

bp bronze piece(S)

MA Martial Arts

cp copper piece(s)

Mod Modifier or Modification

Crit Critical strike

mp mithril piece(s)

D Die or Dice

NPC Non-player Character

D100 .. Percentile Dice Result

OB Offensive bonus

DB Defensive Bonus

PC Player Character

FRP ... Fantasy Role Playing

PP Power Points

GM Gamemaster

R or Rad Radius

gp gold pieces(s)

Rnd or Rd Round

ip iron piece(s)

RR Resistance Roll

jp jade piece(s)

Stat Statistic or Characteristic

tp tin piece(s)

MIDDLE-EARTH TERMS

A Adûnaic

Kh Khuzdul (Dwarvish)

BS Black Speech

LotR *The Lord of the Rings*

Cir Cirth or Certar

Or Orkish

D Dunael (Dunlending)

Q Quenya

Du Daenaël (Old Dunaël)

R Rohirric

E Edain

Rh Rhovanion

El Eldarin

S Sindarin

Es Easterling

S.A Second Age

1.A First Age

Si Silvan Elvish

F.A Fourth Age

T.A Third Age

Hi Hillman

Teng ... Tengwar

H Hobbitish (Westron variant)

V Variag

Har Haradrim

W ... Westron (Common Speech)

Hob ... Hobbit

Wo Wose (Druidain)

Kd Kuduk (ancient Hobbitish)

1.12 DEFINITIONS AND TERMINOLOGY

The majority of unique terms and translations from *The Hobbit* and *The Lord of the Rings* appear in the text proper. Here are some critical definitions relating to particularly important concepts. See the Appendix is Section 18.0 for a short compendium of Haradan words.

Adena— (Sing. "Aden.") An Apysan confederation who reside in Hyarn, Elorna, and Mirëdor in southwestern Endor.

Apysaic— The dominant language family in southwestern Endor. Apysaic is associated with the Apysan (pl. "Apysani") peoples, a group which swept westward through the Ered Harmal in two major migrations. The first Apysaic speakers settled to the southwest of Far Harad, in the areas called Hyarn, Elorna, Mirëdor, Drel, and Pel. The second wave of Apysani entered Harad over 1500 years later and came to control Far Harad. Their tongues are more properly referred to as New or Northern Apysaic, since their speech is heavily influenced by Haradaic.

Avári — (Q. “Refusers;” sing. “Avar.”) Also known as the Silvan Elves, the Avári constitute the majority of the Firstborn. All of the Elves who are not Eldar are Avári. In turn, all of the Avári are Mori-quendi or “Dark Elves.”

Belegaer — (S. “Mighty Sea;” aka “Sundering Sea.”) The ocean west of Middle-earth, the Belegaer separates Endor from Aman (the “Undying Lands”). The waters of the Belegaer meet those of the Haragaer to the southeast at Metharn (Hyarnúmente) in Drel.

Bozisha-Dar — (Har./Ap. “Gift of the Goddess.”) The chief city of the fertile highland region called Raj located in southwestern Far Harad. Called Harshport by Westron speakers, the city overlooks the point where the river Rijesha empties into the great Bay of Tulwang. Bozisha-Dar is often simply referred to as the “Dar.”

Bozisha-Miraz — (Har./Ap. “Dowry of the Goddess”) The southern Haradrim’s name for Far Harad.

Bûr Esmer — Major trade city located in southwestern Far Harad. Bûr Esmer is on the highway called the Men Falas (S. “Coast Way”), approximately 150 miles west of Bozisha-Dar. It overlooks the river Sîres.

Corsairs — Originally descendants of Castamir (“the Usurper”) of Gondor and his followers, the Captains who fled Gondor in the latter days of the Kin-strife (T.A. 1432-47). This group seized control of Umbar in T.A. 1448. Thereafter, they became associated with maritime raiding and were labeled “Corsairs.” The term later became associated with any pirates based in Umbar or along the coasts of Harad.

Dúnedain — (S. “Edain of the West;” sing. “Dúnadan.”) These High Men are descendants of the Edain who settled the western island continent of Númenor around S.A. 32. The Dúnedain returned to explore, trade with, colonize, and later conquer many areas along the western, southern, and eastern coasts of Endor during the Second Age. Unfortunately, their hubris and desire for power led them to attempt an invasion of the Valar’s Undying Lands. As a result, Eru (the One) destroyed their home island in S.A. 3319. Those called the “Faithful” opposed the policies and jealous Elf-hatred that prompted this “Downfall.” The Faithful were saved when Númenor sank, sailing east to northwestern Middle-earth. There they found the “Realms in Exile,” the kingdoms of Arnor and Gondor. Many “Unfaithful” (or “Black Númenórean”) groups survive as well, living in colonies and independent states such as Umbar. Six of the oligarchs known as the Valdacli are Dúnadan lords. They dominate the Seven Lands.

Eldar — (Q. “Elves;” “People of the Stars;” sing. “Elda.”) The Calaquendi (Q. “High Elves”) who made the Great Journey to the Undying Lands. The Vanyar, Noldor, and Teleri kindreds comprise the Eldar.

Far Harad — (W./S. “Far South.”) The southern reaches of the vast arid area known as Harad. Far Harad encompasses all the lands north of the foothills of the Yellow Mountains and south of line between An Aras on the Belegaer and Clyan along the flank of the Ered Harmal. The highlands called Raj is the cultural center and richest region of Far Harad.

Gondor — (S. “Stone-land.”) Also known as the South Kingdom, Gondor is the great Dúnadan realm that lies west of Mordor and north of the Bay of Belfalas. Osgiliath on the Anduin serves as the Gondorian capital until T.A. 1640, when the throne is moved to Minas Anor (Minas Tirith). Pelargir on the Anduin is Gondor’s chief port.

Harad — (S. “South.”) The vast area located below the river Harnen, south of Gondor and Mordor. Although (periodically) autonomous, Umbar is in Harad. Harad is also called Haradwaith, a label which corresponds to the people of the region.

Haradaic — The dominant language family in northern (Near) Harad. Haradaic is associated with the Haradrim (Haradwaith). Southern Haradrim, however, generally speak various forms of (northern) Apysaic.

Haradrim — (S. “Southern People” or “Southrons.”) Also called the Haradwaith. The Haradrim comprise various confederations of Haradaic- and Apysaic-speaking peoples who reside in Harad.

Haragaer — (S. “South Sea.”) The ocean south of Middle-earth, part of the Ekkaia or “Encircling Sea.” The waters of the Haragaer meet those of the Belegaer to the west at Metharn (Hyarnúmente).

Númenor — (S. “West-land” or “Westernesse.”) The large, fertile island continent located in the middle of the Great Sea (S. “Belegaer”) from its creation at the beginning of the Second Age until its destruction in S.A. 3319. See “Dúnedain” above.

Númenórean — See “Dúnedain” and “Númenor” above.

Raj — (Ap. “Paradise”) The fertile and relatively forgiving hill country surrounding the Rijesha river valley. Raj is the cultural and economic center of Far Harad.

Rijesha — (Ap. “River”) Chief river in southwestern Harad. Most of the waters of the Raj drain into the Rijesha, which in turn spills into the great Bay of Tulwang (at Bozisha-Dar).

Sederi — A Kiran people who reside in Mag, Tumag, Hyarn, Pel, and Mirëdor in southwestern Endor.

Silvan — See “Avári” above.

Sindar — (S. “Grey Elves;” sing. “Sinda;” aka “Elves of Twilight.”) A branch of the Teleri, the Sindar are neither Mori-quendi (Dark Elves) nor Caliquendi (Light Elves). Also see “Eldar.”

Tûl Póac — Major trade city located in southern Far Harad. A well-fortified hill settlement, Tûl Póac is on the highway called the Camel Road, midway between Raj and Kirmlesra.

Umbar — (S. “Fate;” also “Evil Dwelling.”) Port city and surrounding coastal region located in eastern Harad, across the Bay of Belfalas from Gondor.

Yellow Mountains — (S. “Ered Laranor;” Q. “Orolanari;” K. “Mablâd;” Dr. “Manjano Malimavi.”) Known for their yellowish, loam-producing rock and their myriad ecosystems, the Orolanari run eastward from the Cape of Sare and bend across south-central and southwestern Middle-earth. Minyadhras, the westernmost and southernmost peak in the range, rises near the cape called Metharn (S. “South’s End;” Q. “Hyarnúmente” or “Mentelanari”) at the southwestern tip of the middle continent. The Yellow Mountains separate the hilly, humid realms along Endor’s southern coasts from the drier reaches of Far Harad and the neighboring lands of Isra, Chennacatt, Ciryatandor, Hyarn, Elorna, Mirëdor, and Drel. Alpine in character, they rise to heights of well over 10,000 feet. Their higher peaks are snow-capped year round.

1.2 ADAPTING THIS MODULE TO YOUR CAMPAIGN

This module is designed for use with most major fantasy role playing systems. Since the various FRP rules have their own particular approaches to combat, spells, and character generation and development, certain common descriptive terms have been selected for the individual outlines of places, people, creatures, and things. Unfortunately, statistical data such as bonuses and character “stats” differ widely between systems; after all, they are keyed to specific game mechanics. ICE has chosen to use percentile (D100) terms as a base, since conversion to D20, D18, and D10 can be achieved with relative ease. (Note Section 1.32 for a handy conversion chart.) Player character and NPC characteristics/stats are also detailed in one particular manner; again, simplicity and consistency have been emphasized, and conversion to your game system should be relatively painless.

Keep in mind that fantasy role playing is by nature a creative experience, and the individual GM or player should feel free to incorporate his/her own ideas into their game.

The following steps may be helpful when beginning to explore the region here described:

- (1) Read the entire module to get a flavorful idea of the region;
- (2) Reread the sections devoted to notes for the Gamemaster, and converting statistics for your game system;

- (3) Choose the time setting for your campaign. Should you choose to run a game at the beginning or end of the Third Age, or early in the Fourth Age, pay particular attention to the section devoted to this region "at other times." In fact, this section will give the GM an idea of the consideration involved with setting a campaign at any date other than that chosen here. ICE chose the mid-Third Age as a particularly exciting era, but you may enjoy another time even more;
- (4) Assemble any source materials you find necessary;
- (5) Research the period you have chosen and compose any outlines you need in addition to the material provided here;
- (6) Convert the NPC, trap, weapon, spell, and item statistics to terms suitable to your game. Note changes in the system you are using which must be made in order to keep your campaign in line with the flow of life in Middle-earth;
- (7) Create a total setting, using lots of maps to detail patterns and provide a creative framework. In this way you will have a rich and consistent world, and the foundation data will give you the flexibility to detail random areas and events.

1.3 CONVERTING STATISTICS

When using this supplement with your FRP campaign, be careful to note the character statistics before beginning play. Should any adjustments need to be made, you may wish to consider the following guidelines. The material provided is in terms of percentages and is intended to give the reader a relatively clear picture of the strengths and weaknesses of the individuals and creatures discussed. Most FRP systems will relate to the data, and conversion should be simple; remember, however, that there are dozens of role playing rules and the change-over from the statistics given here may be troublesome.

1.31 CONVERTING HITS AND BONUSES

- When converting percentile values to a 1-20 system a simple rule is: for every +5 on a D100 scale you get a +1 on a D20.
- The concussion hit numbers found in this module represent general pain and system shock. They cover bruises and small cuts rather than wounds. Critical strike damage is used to describe serious wounds and fatal blows. The hit figures shown here are less important than those used in game systems where death occurs as a result of exceeding one's available hits. Should you use a game system that employs no specific critical strike results, such as TSR Inc.'s *Dungeons and Dragons*®, simply double the number of hits your characters take or halve the hit values found in this module.

1.32 CONVERTING STATISTICS FOR ANY MAJOR FRP SYSTEM

All the statistics and numerical information used in this module are expressed on a closed or open-ended scale with a 1-100 base. They are designed for use with percentile dice (D100). Use the chart to the right to derive appropriate bonuses or to convert the 1-100 numbers to figures suitable for non-percentile systems.

1.33 CONVERTING STATS

Ten stats are used to describe each character detailed in the module. Should you use a character development system with different characteristics and/or an alternative number of stats, simply follow these steps:

- 1) Assign the appropriate stat from your FRP system to the value given beside the analogous characteristic listed in the module. If your rules use fewer stats, you may wish to average the values

for those combinations of factors which contribute to a characteristic found in your system (e.g., dexterity = an average of quickness + agility). Should your guidelines utilize more stats to describe part of a character, you may wish to use the value provided for more than one "corresponding" characteristic (e.g., you might use the value assigned to constitution for both endurance and durability). The following is a chart listing some examples of equivalent stat terms:

STRENGTH: *power, might, force, stamina, endurance, condition, physique, etc.* Note that the vast majority of systems include strength as an attribute.

AGILITY: *dexterity, deftness, manual skill, adroitness, maneuverability, stealth, dodging ability, liveness, etc.*

QUICKNESS: *dexterity, speed, reaction ability, readiness, etc.*

CONSTITUTION: *health, stamina, endurance, physical resistance, physique, damage resistance, etc.*

SELF DISCIPLINE: *will, alignment, faith, mental strength or power, concentration, self control, determination, zeal, etc.*

EMPATHY: *emotional capacity, judgement, alignment, wisdom, mana, magical prowess, bardic voice, etc.*

REASONING: *intelligence, learning ability, study ability, analysis rating, mental quickness, logic, deductive capacity, wit, judgement, I.Q., etc.*

MEMORY: *intelligence, wisdom, information capacity, mental capacity, recall, retention, recognition, etc.*

INTUITION: *wisdom, luck, talent, reactive ability (mental), guessing ability, psychic ability, insight, clairvoyance, inspiration, perception, presentiment, etc.*

PRESENCE: *appearance, level-headedness, panic resistance, morale, psychic ability, self control, vanity, perceived power, mental discipline, bardic voice, charisma, etc.*

- 2) Convert the statistical value of the assigned characteristics to numbers appropriate for your game. If your FRP system uses percentage values, no change should be necessary.

1.34 CONVERTING COMBAT ABILITIES

All combat values are based on *MERP* or *Arms Law/Claw Law*. The following guidelines will also aid conversion.

- 1) *Strength and Quickness bonuses have been determined according to the table in 3.42 above. Note that the stats you are using and compute these bonuses using the rules under your system;*

| 1-100 Stat | D100 Bonus | D20 Bonus | 3-18 Stat | 2-12 Stat |
|---------------|---------------|--------------|--------------|--------------|
| 102+ | +35 | +7 | 20+ | 17+ |
| 101 | +30 | +6 | 19 | 15-16 |
| 100 | +25 | +5 | 18 | 13-14 |
| 98-99 | +20 | +4 | 17 | 12 |
| 95-97 | +15 | +3 | 16 | — |
| 90-94 | +10 | +2 | 15 | 11 |
| 85-89 | +5 | +1 | 14 | 10 |
| 75-84 | +5 | +1 | 13 | 9 |
| 60-74 | 0 | 0 | 12 | 8 |
| 40-59 | 0 | 0 | 10-11 | 7 |
| 25-39 | 0 | 0 | 9 | 6 |
| 15-24 | -5 | -1 | 8 | 5 |
| 10-14 | -5 | -1 | 7 | 4 |
| 5-9 | -10 | -2 | 6 | 3 |
| 3-4 | -15 | -3 | 5 | — |
| 2 | -20 | -4 | 4 | 2 |
| 1 | -25 | -4 | 4 | 2 |

- 2) **Combat adds based on level** included here are: +3/level for fighters and rogues, +2/level for thieves and warrior monks, and +1 /level for bards, monks and rangers. Simply take the level of the character, note his character class (or equivalent under your system), and compute any offensive bonuses (due to level) appropriate for your game. Note that the bonuses other than those mentioned under armor type are “offensive” adds.
- 3) If your system is based on **Skill Levels** (or other skill increments), use the offensive bonus as given. You may have to convert the add to a non-percentile value. Alternatively, you may wish to note Section 1.37.
- 4) **Armor Types (AT)** are based on the following breakdown:

| AT | Covering Description |
|----|--|
| 1 | Skin (or light/normal clothing) |
| 2 | Robes |
| 3 | Light Hide (as part of body, not armor) |
| 4 | Heavy Hide (as part of body, not armor) |
| 5 | Leather Jerkin (pliable leather) |
| 6 | Leather coat |
| 7 | Reinforced Leather Coat |
| 8 | Reinforced Full-Length Leather Coat |
| 9 | Leather Breastplate |
| 10 | Leather Breastplate and Greaves |
| 11 | Half-Hide Plate (as part of body, not armor) |
| 12 | Full-Hide Plate (as part of body, not armor) |
| 13 | Chain Shirt |
| 14 | Chain Shirt and Greaves |
| 15 | Full Chain |
| 16 | Chain Hauberk |
| 17 | Metal Breastplate |
| 18 | Metal Breastplate and Greaves |
| 19 | Half Plate |
| 20 | Full Plate |

Simply look at the armor description and substitute the appropriate armor type/class from your FRP system;

- 5) **Defensive bonuses** are based on the NPC's quickness bonus as computed on the table in 1.32. Where the defensive bonus is in parentheses, the value also includes the added capability of a shield (an extra 20 for non-magic normal shields, plus any value for magical enhancement). In such a case, simply note that there is or is not a shield, and if there is, what type.

1.35 CONVERTING SPELLS & SPELL LISTS

Spell references provided here are in the form of “lists,” groupings of related spells. Each list has a common theme and normally will have a different but related spell at each level. For instance, knowledge of “Fire Law” to tenth level would result in the acquisition of 10 similar fire-based spells, one of each level from one to ten. Whether the spell user could effectively cast these spells would be up to the GM, the system, and the caster's level or degree of skill. FRP systems using rules which provide for the learning and development of spells through “colleges” or along specialized lines employ concepts similar to those used in this module.

Many systems, however, dictate that player characters or NPCs undertake to learn but one spell at a time, often with no requirement that its subject matter/effect relate to a particular background or pattern. Converting the NPC spell lists to individual spell counterparts will be more difficult, but can be achieved with relative ease using the following guidelines:

- 1) Look at the NPC's spell lists and note the various names for the groupings. Each name will indicate what type of spell specialization the NPC has followed (e.g., the “Fire Law” list indicates a preference for fire-oriented spells);

- 2) Note the NPC's level and determine the number of spells or spell groupings he/she would have under your game system. Also consider the level of power of accessible spells the NPC would have (e.g., a 5th level magician under your rules might have a maximum of 8 spells - two 3rd level spells, three 2nd level spells, and three 1st level spells).
- 3) Select spells from your system appropriate for a spell user of the NPC's level and profession, keeping in mind that the preferences indicated in the module should be followed where possible.

1.36 A NOTE ON LEVELS

When using certain “level-systems,” a GM may find that the levels provided make characters too powerful for his world system. If this is the case, multiply the levels given by .75 or .6 depending upon your situation. This would reduce a 20th level character to a 15th level or 12th level character respectively. Remember to reduce appropriate bonuses accordingly.

1.37 SKILL BONUSES

General skill bonuses can be obtained by taking the level of the character and calculating the appropriate bonus under the system being used. An NPC's add, as noted above, will be based on a compilation of level, his weapon and/or other items, the relevant stats, and skill levels. The normal bonus derived from skill development has been computed as follows: (a) where the skill level is zero the bonus is -25, a reflection of basic unfamiliarity; (b) a bonus of +5 is awarded for skill level one (a +30 increase); (c) for each skill level between one and ten an additional +5 bonus is applied; (d) for skill levels eleven through twenty the additional bonus is +2 (e.g., skill level nineteen yields +68); (e) for skill twenty-one through thirty an additional bonus of +1 per level is awarded (e.g., skill level twenty eight yields +78); and (f) a bonus of +1/2 is given for each skill level above thirtieth level.

1.38 LOCKS AND TRAPS

The locks and traps found in this module are described in terms of difficulty to unlock or disarm. Subtractions are from the rolls representing a person's attempt to find or overcome these devices. The difficulty factor may represent a specific column on an action/maneuver chart (e.g., **Rolemaster**) or an additional subtraction or modification to the attempt roll.

In any case, the terms are descriptive and will help the GM determine whether the trap is of above average difficulty, and how tricky it is relative to other devices and the PC's skills. The descriptive term is a relative constant based on the following order of modification: Routine (+30), Easy (+20), Light (+10), Medium (0), Hard (-10), Very Hard (-20), Extremely Hard (+30), Sheer folly (-50), Absurd (-70). Poor lighting, one's physical condition, nearby activity, etc. may affect the lock/trap modification number, but not the difficulty category. Thus, a trap might read “very hard (-50),” indicating it is normally a “-20” construct, but other factors (e.g., dark) make it harder to disarm.

These additional problems are easier to overcome than the intrinsic complexity of the mechanism; this explains why it differs from another well-lit trap which reads “sheer folly (-50)” (to disarm). The “-50” associated with the “very hard” trap can, with thought, easily be reduced to “-20,” but no more advantage is normally attainable, short of disassembling the mechanism. We suggest that a modified (D100) roll exceeding 100 results in success; skills, stats, etc. should be applied versus the difficulty subtraction and the roll to yield a result.

2.0 INTRODUCTION

Far to the South of the warring realms of Gondor and Mordor, encompassing the lower half of the great desert of Haradwaith lies an area of harsh winds and blazing sun known to its inhabitants as Bozisha-Miraz. On the maps of the Northern world the region is a labeled Far Harad. The people who dwell there have passed in and out of sight of Middle-earth's great powers, but in times of great conflict between light and dark, such remote regions have been left to fend for themselves in favor of more important lands to the north. Thus, this piece of land, while it has been swayed by outsiders, has always been given time to return to its traditional ways when greater nations grow distracted.

The land of Far Harad is mostly taken up by the broad deserts of Haradwaith. Its northern boundaries are lost in the desert haze some leagues south of Umbar. To the south and east stand badlands where the farthest flung fingers of Haradan civilization fall well short of touching the neighboring states. To the west swells the endless sea. At the nation's center is its only reasonably fertile area, Raj, where an inlet from the sea and a fair-sized river, the Rijesha, bring moisture to the soil. The remainder of the territory holds little more than rocky hills and a half-score oases. The sun is blazing hot in the daytime and unyielding until nightfall.

Where the Rijesha meets the ocean inlet stands the region's largest settlement, known to some by its Westron name of Harshport. To its people, it is called Bozisha-Dar, or "Gift of the Goddess" in Apysaic. Harshport is a hodge-podge of cultural styles, where that of the native population is generally dominant, but the power of Umbar and old Númenor can be seen and felt. A more traditional settlement is found across the Hills of the Moon from the Dar in the forest known as The Gaj. The town is Tresti, or "Rock," named for the stone that built it. Tresti's citizens are almost all of pure Haradan descent and are a proud and powerful people.

Though the land has ever been only loosely involved in the great affairs of the North, the history of its people is rich and colorful, and there is plenty room for adventure and high living here under the southern sun of Far Harad.

2.1 OVERVIEW

In T.A. 1640, the Bozisha-Miraz (Far Harad) is experiencing an age of some prosperity. The Council of Regents, the body that has ruled the land since the dawning of the Third Age, is currently dominated by moderates. Much of the political intrigue that has marred the nation's history seems to have been set aside by the ruling class. With the Dark Lord in hiding and the Winged Crown of Gondor in decline, the Southrons have been left for several decades to shape their own destinies without undue influence from outside. They have chosen a path of economic growth and the fruits of that choice are beginning to ripen for them. The Regent-councillors steer clear of foreign entanglements, and an era of peace prevails.

In the port city of Bozisha-Dar, markets teem with dark skinned folk, buyers and sellers, who call out to their acquaintances as they walk about. The bustle and vitality in the air seem to be contagious. Ships and caravans stop in the city, carrying goods from the farthest South to markets in the North. Now more than ever before, the city is a market in its own right. Harshport now offers visiting traders goods beyond the basic provisions that were once their only salable commodity. This growth has brought an influx of foreign and exotic goods, many of which have not been seen in these parts since the days when King Hyarmendacil I of Gondor held sway over the land five centuries ago.

Outside the skirts of the Dar, the region shares the bounty, though to a more moderate degree. Herdsmen from the hills find more markets than ever for the sheep and fabric which they bring to the capital. Their cousins who lead more martial lives and act as caravan guards or bandits are busier as merchant trains grow richer and more plentiful. For the added income, they are willing to forego opportunities to war upon each other, always a favorite Haradan pastime.

Further away from the city, in the deepest desert, the tides and shifts of change are felt less powerfully. There, life goes on much as it has for generations, with only a hint of prosperity filtering through in the form of higher value given to the Desert Amber, with which Sandmen buy the goods they cannot squeeze from the unfriendly land that is their home. Of all the Bozishnarod, though, these who are least blessed with comfort are the last to accept change. With a tradition of rigid values and piety, they do not wish to sample the exotic merchandise which commerce has brought to their kin.

In these times, adventurous souls find the lands of Far Harad rich with challenge. In the streets of the Dar, novice adventurers can find trouble in any corner: thieves try to outwit wandering soldiers, while gangs of burglars challenge the city militia. More seasoned folk may find diversion in fighting or promoting crime in the more dangerous parts of town. For the most powerful, intrigues of court life, though on the ebb today, could flair at any moment. In that world, there is always room for another spy or one more hired sword.

Once the capital falls behind, a new world of excitement opens up. The Brij Mijesec are dotted with bandit clans and the strongholds they have established, some occupied and some not. No one knows what might be found within the mysterious Forest of Tears, where rain falls so often and so heavily that human habitation is all but impossible.

The desert offers more challenges, with its secretive population of Sandmen and the natural hardships it holds. Men tell of entire cities lost in ages past, swallowed by the sands of the Dune Sea. Ghosts and demons are said to walk the face of the shifting land, guarding treasures beyond the scope of a man's imagination. All of this awaits the adventurous and the brave who seek excitement in the Scorched Land.

2.2 A BOZISHA-MIRAZ HISTORY

Little is known of Far Harad before the landing of Númenorean seafarers in the second millennium of the Second Age. Like some physical evidence, legends indicate that the land has not always been the harsh region that it is today. Instead, Harad was a land of verdant beauty. Then, sometime before the end of the First Age, climatic changes — or the hand of some malevolent god — put its lush growth to the torch, leaving behind the desert that remains today.

Upon their arrival, around S.A. 1100, the Sealords of Númenor found a strong, backward nation standing where the desert met the sea. The origin of Far Harad's two cities was already lost in the mists of legend. The Haradrim accepted the Men of the West as guests and learned a great deal from them. However, they never allowed themselves to fall under the Adan scepter. The Haradrim always harbored a mild distrust for foreigners, whom they referred to as "Poganin," or pagans.

In the centuries that followed, Far Haradan contact with the men of Westemnesse waxed and waned with the times and the attitudes of the Haradan King. Commerce flourished, though, leading to the construction of Far Harad's only port and of a number of mansions in high Númenorean style. In addition, scattered across the arid lands were numerous Adan outposts built and fortified with the leave of the Haradan regime.

As the Second Age progressed, the political balance in southern Endor shifted. At the height of their power both Ard Once Vain and the Storm King managed to exert strong influence over most of the nation's people. Ankorahil ordered the Far Haradan King assassinated, bringing about the creation of a ruling council of regents, which was, at first, more malleable to his will. There was never military conquest, though. Even when the Enemy was at his strongest in the region, the Bozishnarod never fell to Sauron's dark religion.

As the Black Númenorean kingdoms of the South failed, the Haradrim continued as before, adopting a tolerant attitude towards the Adan ships that called at port. A period of gradually increasing prosperity which began with the ouster of Ard from Vamag has continued to this day.

2.3 FAR HARAD AFTER T.A. 1640

In the decades after 1640, the Corsairs of Umbar and the lords of the Southern Kingdoms leaned toward the Dark Lord's camp. As Sauron reasserted his power, the people of Far Harad began to be subverted as well. Agents of evil twisted the traditions of the land and brought on an era of darkness more dismal than the years spent under the Storm King's shadow.

A new order of priests and mages declared itself openly around the year 2000. Preaching that the Haradan sun god Vatra (see Section 5.1) was never to be defeated, they drew the Haradrim away from their Goddess of the moon. The sun god's symbol, a burning, lidless eye, grew common among the people and new rites came to be observed, involving human sacrifice through exposure.

The new sect's followers gained power in the political arena. After a sun priest's spell caused the failure of the sacred well at Tresti (see Section 11), the last remnants of Moon worship fell away. Tresti was abandoned in 2178, and sixteen years later, a King was crowned in the Bozisha-Dar, beginning a cruel dynasty of Sun Lords lasting until the end of the third Age.

Only after the fall of the Dark Lord did the old traditions reassert themselves. A new king was crowned, and his capital was built in Tresti, beside the revived well. The coming of the Fourth Age ushered in a long period of peaceful cooperation with the Dúnedain of the North, a fragile calm which held for many generations.

3.0 THE LAND OF FAR HARAD

From the southern limits of Umbar's influence to the great mountains of Ered Laranor cutting across the southernmost reaches of Middle-earth stands a region less hospitable than any other outside Mordor's Mountains of Shadow. In the midst of the desert is the land known as Far Harad, its scorched earth as harsh as the sun that burns it. To its East and West lie oceans, but rainfall is uncommon. This desert rarely blooms.

3.1 GEOGRAPHY

The lands of Far Harad stand as proof that the common conception of a desert is flawed. Though barren areas of little more than wind blown sand exist, the terrain is as varied as that of any other region in Middle-earth. In fact, the extremes represented in this arid land are more dramatic than is true of most places. For those who come to know its diversity, this land is far from the monotonous waste which many think it to be. Far Harad is a source of new experiences and wonders and a perfect setting for high adventure.

3.11 THE SHAPING OF THE LAND

Haradan legend asserts that the desert has not always gripped their land. Folktales recall a lush, forested land of temperate climate. Surprisingly, physical evidence supports this belief. The greenery of the Suza Sumar proves that the land is capable of supporting rich vegetation, if given enough moisture. Surrounded by hundreds of miles of arid land, oases are home to fishes and crocodiles. Obviously, these creatures did not migrate across the plains of rock. Finally, under the stone of the Ogladalo Vatra lie vast reservoirs of sweet, cool water, which, legend says, was stolen from the lakes that once dotted the land.

The reason for the climactic change which overtook the region is less discernible. Legend recounts a battle of the Haradan deities; Elves attribute the harsh climate to the struggle of the Valar against Morgoth. Alternately, it could be the result of a natural evolution in wind and weather patterns. In any case, the land's features display the work of indisputably titanic forces and reveal the extremes to which the face of Middle-earth can be twisted.

3.12 RAJ

Except for the rare oasis, only one small region of Far Harad can be considered fertile. The region around a great inlet from the Western Sea is known to its people, who have an amazing capacity for irony, as Raj, or "paradise." Yet this area is not primarily watered by rainfall. Instead, water which fell as rain in the distant mountains of the South flows through porous layers of stone, beneath the caked earth of the desert, surfacing in breaks in Raj's hills. From these gullies spring the region's only two rivers, the Rijesha and the Sashavac. (The Sashavac flows only sporadically.) Groundwater also supplies the ten oases that dot the surrounding desert.

THE FORESTS

Rain is not completely unknown in the land. Everywhere but in the driest portions of the central wastes at least a little rain falls each year. (The average is less than eight inches, all of which falls in one or two freakish storms.) Two areas though are more blessed within the boundaries of Raj. The forest that lies southeast of the region's hills, a stand of woods called The Gaj (Har. "the Grove"), lies at a point where rare nighttime clouds blown over the mountains by storm winds from the southern sea collide with the colder air of the desert night. The resulting collisions bring some twenty-five

inches of rain to the grove each year and support the tough, stunted trees that grow here. To the west lies another wood known as the Forest of Tears. In the Forest of Tears, torrential rains fall when clouds rushing in from the sea are pushed aside and cooled by desert winds. This forest is as lush and green as the land about it is dry, but it is not a fit home for men; the pools that lie within are shaded by great trees and breed swarms of disease-carrying insects.

THE HILLS

Water is the single most important factor affecting the regional differences found in Far Harad. However, there are other aspects that must be considered. In the lands around the Bozisha-Dar, the hilly terrain encourages a distinctive community of plants and animals. While most of the Haradan territory is flat, at the eastern tip of the ocean inlet the ground rises in a series of rocky hills. These hills allow for a distinctive ecosystem (See Section 4.0).

3.13 THE DESERT REGIONS

Surrounding this relatively fertile region is a land where rainfall is uniformly scant. Yet even in these wide expanses, differences in terrain allow for divergent conditions to prevail.

THE DUNE SEA

East of the Suza Sumar and stretching north almost to the city of Umbar lies a region known as the Dune Sea. Here huge sand dunes ebb and flow with seasonal winds. The dunes shift from north to south in Summer and fall back upon themselves as the winds turn in Winter. A given dune will travel only a few hundred yards in the course of the migration, but even this small movement makes it

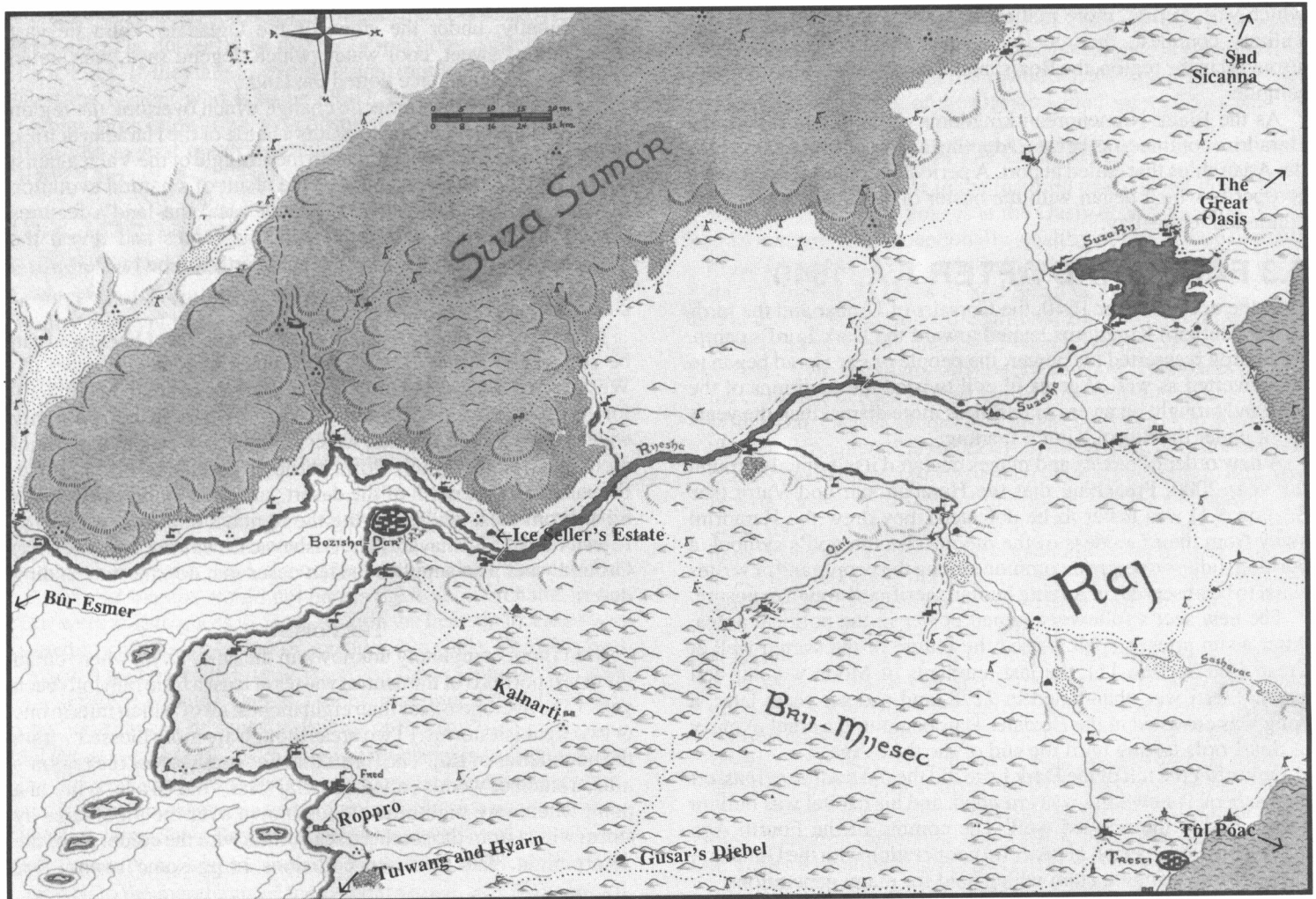
almost impossible for even the most seasoned traveller to navigate the region by landmarks. Only with the aid of nautical instruments can the trade caravans traveling the sea on their way to Umbar find the life-giving water of the area's two oases.

THE ARID LANDS

The vast majority of the desert of Far Harad is not made up of sand. Instead, cracked and broken earth, baked hard as stone by the rays of the sun, compose the ground under one's feet. Almost all of the land south of Raj fits this description, as does the entire eastern portion of the Bozisha-Miraz. To the human eye this terrain is strikingly desolate, yet one can see that it has not always been so burnt. The soil is dirt, not sand or stone, and dotted across the plain can be found the petrified remains of trees that flourished here long ago. In these lands, the sadness and loss underlying the desert people's myths is most readily felt (see Section 5.1).

THE OGLADALO VATRA

Between the Dune Sea and the great plains of baked earth looms the most alien landscape in all of Harad. This vast expanse of level stone is smooth as a well-made table top. This is the Ogladalo Vatra, the "Mirror of Fire." Nowhere else in Middle-earth is there an expanse of land so level and so broad. It extends for thousands of square miles, unbroken by hill, valley, or stream. Deep beneath the stone lie great caverns filled with ancient waters tapped through cracks in the surface by the men who dwell upon the mirror. Though it is foolhardy to venture out upon the plain without knowledge of where water may be found, for those who know its secrets, the Ogladalo has become an extraordinary yet beloved home in recent generations.



WEATHER TABLE

| Months | The Dar | The Gaj | The Suza Sumar | The Dune Sea | Else-where |
|--|----------------------------|-------------------------------------|----------------------------|---------------------------|----------------------------|
| — Yestarē (intercalary day: Yule) — | | | | | |
| 1. Narwain (Winter) | 40-120° 03% 15-20/NE | 40-120° 02% 15-20/NE (01%) | 40-120° 99% 10-15/NE | 40-130° 01% 15-20/N | 40-120° 02% 15-20/NE |
| 2. Nínui (Winter) | 39-120° 03% 15-20/NE | 39-120° 02% 15-20/NE (01%) | 39-120° 99% 10-15/NE | 38-130° 01% 15-20/N | 39-120° 02% 15-20/NE |
| 3. Gwaeron (Stirring) | 37-115° 02% 16-21/NE | 37-115° 01% 16-21/NE (01%) | 37-115° 99% 11-16/NE | 37-125° 01% 16-21/N | 37-115° 02% 16-21/NE |
| 4. Gwirth (Spring) | 35-110° 02% 17-22/NE | 35-110° 01% 17-22/NE (02%) | 35-110° 99% 12-17/NE | 35-120° 01% 16-21/S | 35-110° 02% 17-22/NE |
| 5. Lothron (Spring) | 33-105° 02% 18-22/NE | 33-105° 07% 18-22/NE (05%) | 33-105° 99% 13-18/NE | 33-115° 01% 15-20/S | 33-105° 01% 18-22/NE |
| 6. Nóruí (Summer) | 32-101° 01% 19-23/NE | 32-101° 10% 19-23/NE (15%) | 32-101° 98% 14-18/NE | 30-111° 01% 15-20/S | 32-101° 01% 19-23/NE |
| — Loëndē (intercalary day: Midyear) — Enderi (3 middle days) | | | | | |
| 7. Cerveth (Summer) | 30-100° 01% 20-25/NE | 30-100° 15% 20-25/NE (20%) | 30-100° 97% 15-20/NE | 30-105° 01% 15-20/S | 30-100° 01% 20-25/NE |
| 8. Úruí (Summer) | 32-102° 02% 19-24/NE | 32-102° 12% 19-24/NE (17%) | 32-102° 98% 15-19/NE | 32-110° 01% 15-20/S | 32-102° 01% 19-24/NE |
| 9. Ivaneth (Autumn) | 34-104° 02% 17-22/NE | 34-104° 09% 17-22/NE (10%) | 34-104° 99% 12-17/NE | 35-115° 01% 16-21/S | 34-104° 01% 17-22/NE |
| 10. Narbleth (Autumn) | 36-110° 02% 16-22/NE | 36-110° 03% 16-22/NE (5%) | 36-110° 99% 11-17/NE | 37-120° 01% 16-21/N | 36-110° 02% 16-22/NE |
| 11. Hithui (Fading) | 37-117° 02% 15-21/NE | 37-117° 01% 15-21/NE (02%) | 37-117° 99% 10-16/NE | 38-125° 01% 15-20/N | 37-117° 02% 15-21/NE |
| 12. Girithron (Winter) | 40-120° 03% 15-70/NE | 40-120° 01% 15-20/NE (01%) | 40-120° 99% 10-15/NE | 40-135° 01% 15-20/N | 40-120° 02% 15-20/NE |
| — Mettarē (intercalary day: Yearsend) — | | | | | |

KEY

Special Notes: # = 1% chance Great Storm (Hurricane),
* = 3% chance Severe Thunderstorm/Hail/Tornado

Temperature: Degrees are expressed in Fahrenheit. Note that most peoples do not describe temperature so precisely; they simply describe the temperature as cold, cool, warm or hot. For each region, in each month, two numbers are given. These are figures for day and night temperatures. The actual temperatures will vary only a few degrees from these, day to day. Changes are rapid at sunrise and sunset.

Precipitation: Refers to the % chance of rain or snow falling on a given day. When rain falls it takes the form of torrential downpours that last only a short time. These storms strike almost exclusively in the late afternoon and cover only a small area. In the regions labeled "The Dune Sea" and "Elsewhere," there is a 4% chance of an oluja striking. Eighty percent of these will pass near a given spot, while 20% will strike the spot directly.

Wind: Speeds are given in miles per hour. The compass point given is that from which the wind blows. In the case of the Gaj and the lands directly south of it, the percentage in parenthesis is the chance of the rising of Jug Vetar. The Suza Sumar and the ocean inlet receive an ocean breeze every night. This is not reflected on this table.

Abbreviations: Nor. = normal; Mod. = moderate.

3.2 CLIMATE

As might be expected, the climate of Far Harad can be summed up in relatively simple terms. It is hot, often over one hundred degrees in the day, and quite cold at night, often dropping to near freezing. This is true year 'round, day in and day out. The only seasonal fluctuation that is found is a shift in the rainfall that comes to The Gaj. Rainfall there tends to increase in the Summer months as the storms of the southern sea grow more intense and carry rain across the barrier mountains. The rains that fall upon the Suza Sumar fail no more than two or three times a year. Storms that occasionally drench portions of the land do not abide by any rules of climate. They strike where and when they will, with no warning.

3.3 WINDS AND DESERT STORMS

The winds of the Bozisha-Miraz are steadier and more predictable than other aspects of the climate. Four great currents blow through the region with almost unbroken regularity. First among these is the Vatra Vetar, or "Wind of Fire." It blows constantly across the land from northeast to southwest, passing straight through the Brij Mijesac. From dawn until dusk, the Wind of Fire carries burning air from the desert plain. Toward nightfall, as the lands where the winds arise grow dark, the gusts cool, and by sunset the air carries quite a chill.

As the cold air arrives, the Vatra Vetar has its greatest impact. Over the lands of Raj it meets two other flows of air, the Ladnoca Dah, (Har. "Cool Breath") and the Jug Vetar, or "South Wind." These lesser currents arise in the early evening, though the latter does not arise at all on most days. They carry with them warm clouds of water vapor. When they meet the cool nighttime breeze from the central desert, the rain they hold in their clouds falls upon the two forests of the land.

The fourth wind of Far Harad has never been given a name by the Haradrim but it blows across the sand of the Dune Sea as unceasingly as the Vatra Vetar. As mentioned, the direction of this wind changes with the seasons, but the effect over time is the same, whether it blows to or from the North. The wind pushes the tiny grains of sand until it moves their mountainous dunes.

DESERT STORMS

Aside from the known winds of the desert, others arise which, though short-lived, are far more powerful and dangerous. Desert storms are known to the Bozishnarod as Oluja. These fierce tempests carry no rain, but their winds, cutting unobstructed across the smooth desert terrain, reach speeds of one hundred miles per hour. Smaller whirlwinds rise to twice that speed. Fortunately, larger air flows keep these mavericks away from settled lands.

For men caught in such a fierce storm, there is little hope of survival. Exposed on the flats, any small object (nine times in ten) will be carried by the wind. A man in such a position will be blinded by flying sand, flipped over and over until he has lost all sense of direction, and dropped back to the ground at alarming speed. (His only hope would be magical aid to protect him from impact with the ground or to carry him above the storm.) Should such aid be available, the conditions imposed by flying through sand-choked air at high speed will make spell casting somewhat more difficult than usual.

Relative safety can be gained, however, if one can find a depression or crevasse to hide in. (For each foot of depth beneath the surface one digs, an additional ten percent is added to the chances of survival.) Thus, in a four foot deep arroyo, a man would have five chances in ten of keeping his hold on earth. The storms move quickly (around seventy miles per hour) and are rarely more than five or six miles across, so for any given location the ordeal will last only about five minutes.

4.0 FLORA AND FAUNA

The environment of Far Harad runs a rather wide spectrum, from the relatively well-watered lands around Harshport to the extremely arid regions of the Haradwaith, where rainfall totals less than five inches a year. Between these extremes stand the dry hills east of the Dar and the tiny plots of vegetation clinging to oases found in the deep desert.

4.1 LIFE IN THE LANDS OF RAJ

Even within an area as small as Raj, a great variety of differing environments exists. The hills, the forest to the north, and the woods to the east shelter distinct, though not completely separate biological communities. Here, as in any arid or semi-arid region, the availability of life-giving water determines the biology of the area.

4.11 THE BRIJ MIJESSEC

In the hills around the city, water is drawn from the ground. Rainfall is very limited but water-bearing layers of earth rest close to the surface. These have carried water down all the way from the Yellow Mountains (Q. "Orolanar.") of Ciryatandor. After flowing many miles under the parched earth, water bubbles forth as rivers, notably the Rijesha River and its longest tributary, the Sashavac (Har. "Grasshopper"). The smaller river is actually little more than an intermittent stream and derives its name from the fact that it often exists only as a chain of seemingly unconnected pools with patches of grassy land between them.

The life which this water system supports begins with the grasses, which cover much of the ground in a thick carpet more than a foot deep. This is not the lush grass of the Riddermark in the North, but is a coarse and hardy variety, better suited to the high temperatures and harsh winds of this southerly clime. Among the grass, especially on the leeward sides of hills and outcrops, grow several sorts of shrub. Some bear thorns, others lovely flowers, tiny and bright. There are no larger plants native to the hills because the wind from the desert, the Vatra Vetar, allows nothing larger to grow.

FLORA

Kiseoboba. One of the shrubs native to the Brij-Mijesec, the kiseoboba (Har. "Sourberry") is thorny and has no flowers. Throughout the year it bears clusters of bluish berries which have little or no nutritional value and are not medicinal. Still, they are highly prized by men of the desert caravans. When eaten, the berry's sour juice acts upon the saliva glands to regulate their secretions. This action and a slight numbing effect that accompanies it allow a man to avoid the sensation of thirst almost completely. Of course, his body still requires water, but without thirst, the desert traveller is better able to conserve the water he has. The berries also pose a threat to the uninformed. It is easy for one who does understand the effect of the Sourberry to believe that he is no

longer in need of water, a dangerous delusion. For purposes of play, one who is not familiar with the workings of the berries may be allowed a 5th level RR, modified by intuition bonuses, to avoid being fooled. (The GM may wish to modify further in the case of PCs who are known for gullibility.) The locals harvest the berries for sale at the city market, where they bring one silver for a bunch, enough to last a man for one week.

Bodezlist. Thorns are common, but no other bush approaches the Bodezlist, or "Daggerleaf." In daylight, these shrubs are no more than a nuisance. Their blade-like leaves are plain to see; only a fool would try to pass through a thicket. At night, however, or to a man who is running or falling, this small bush can be deadly. The leaves grow up to eighteen inches in length and are stiff and fibrous. The tips and edges are surprisingly sharp and cut like the weapon for which they are named. Anyone walking into bush will suffer one to six unmodified dagger attacks. If running or falling, this should be modified to one to ten +20 attacks. To those wise in the ways of the desert, though, the daggerleaf can be more of a boon than a danger. Hidden within the fortress of blades, the plant's heart is a mass of sweet, succulent tissue which provides water. Each bush holds moisture equivalent to one day's water ration. Getting this out without injury requires a normal maneuver roll, modified by foraging skill.

Klytun. One of the most unassuming plants of the Brij is the limp, green Klytun. It grows among the grasses on the leeward sides of hills. Each plant appears to be dying, from the pale and washed out color of its leaves. The Klytun is also the only plant of the region, aside from the grass itself, that has no outward defenses. In fact, however, it needs none; it is potentially poisonous. Animals pass it by, but men harvest it, for its tuberous roots are sold in the market with other herbs. The paste produced from the roots is a 5th level poison which will induce a catatonic state lasting from one to ten days.

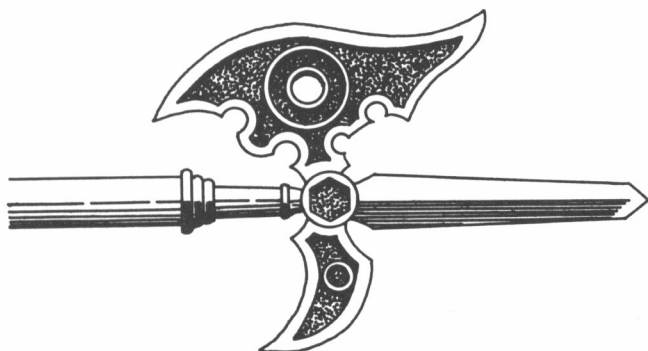
FAUNA

Enjoying the dubious bounties of these hills is a community of animals that have adjusted to the demands of life on the desert's edge. These creatures range from the tiniest of insects, living off dew and nectar stolen from the local flowers, to dangerous packs of wild dogs that hunt and scavenge. These animals fight for life day to day in their unforgiving home, where every shadow may hold deadly menace.

Several breeds of rodent and small mammals are found here. Rats and prairie-dogs live in holes in the hillsides. Large, dun-colored rabbits feed on the lower branches of shrubs. A jumping mouse called Sashavac ("Grasshopper") comes forth at night to search for seeds and tender new growths. A pig-like rodent, the prase, roots under the bushes for grubs and tubers.

Living beside these creatures are reptiles of various descriptions. Dozens of colorful painted lizards thrive here on the plentiful insect life. A larger lizard, the Celjust Guster, stalks rabbits and the prase. Several types of snake are also found in the stiff grass. Most snakes are harmless insect-eaters, but two notable exceptions are the Otrovati and the Zamka, described below.

Larger ground animals are more rare in the Brij. However, the grass of the hills is food for a hardy breed of goat (Har. "Koza"). In the wild, these goats are usually spotted, but people have domesticated them. Such herds tend toward solid black or white. These goats, as well as the smaller mammals of the hills, are hunted by the Vuk, a canine smaller than a wolf that roams the region in packs. These beasts are also detailed below.



Above all of these creatures soars the desert Oráo, or eagle. This bird is much like his northern cousins, except that the environment has forced him to play the role of scavenger as well as hunter. Various other types of bird are found here as well. Song birds nest in the tops of thorny bushes, and beautiful hummingbirds, or “zujati,” flit about the tiny blooms of flowering shrubs.

The Otravati. (Har. “Poison”) This small snake rarely grows to more than two feet in length. Its murky grey coloring makes it easy to overlook. It is, however, not an animal to take lightly. The Otravati’s narrow head opens to reveal a surprisingly large mouth full of tiny needle-like teeth. Each tooth is an injector that delivers a dose of the snake’s poison on any successful bite (whenever a critical is scored on the attack table). The venom is considered by the locals to have only one remedy: amputation. The poison attacks through the bloodstream and the nervous system simultaneously. Only immediate removal of the bitten member will serve as a cure. The attack level is twenty-five, and the poison is lethal within one hour. It is no wonder that the snake bears a name which translates as “poison.”

The Zamka. The name Zamka can be translated as “snare,” and is derived from this snake’s method of attack. The Zamka whips its tail out like a lash and coils about a limb or appendage. The snake’s long (7”) body is lined with small barbs along each side. The barbs are coated with a poisonous secretion (7th level paralytic, duration: twenty minutes per ten points of RR failure) which will enter through the skin of its victim. When its venom takes effect, in forty-five seconds, the serpent will move to constrict its prey. Once the victim is dead, the Zamka remains with the corpse until time and invading creatures soften it. Then the snake begins its feast. Other animals of the region are aware of the nature of the Zamka and will steer well clear of any kill it guards, for the snake will not hesitate to add another body to its larder, should any be foolish enough to approach. For hit determination, the Entangle Table should be used with any critical indicating a poisoning. The snake will aim at areas of bare skin, will not actually attempt to constrict a victim that is moving, and it will continue its attacks until movement ceases, even if a hit has already been made. Successive RR failures will give cumulative effects.

The Vuk. This wild dog has the strength of a wolf and the pride of a jackal. Partial to fresh meat, they hunt in packs. However, when game is scarce, these dogs quickly turn to carrion for sustenance. In appearance they look like their wolf-cousins, but their color is a dark tan spotted with greys and brown. This excellent camouflage in the Brij is used as protection for Vuk cubs, which are hunted by the Oráo. Adult Vuk do not employ stealth; they hunt in packs and, rather than stalking and attacking from ambush, prefer to run their prey to exhaustion, circling it and giving off their yelping barks until it stumbles and falls. Vuk are tireless runners; even the tough wild goats of the region have little hope of survival once the dogs begin their chase.

The Oráo. As was mentioned above, these great birds are quite similar to the eagles of the North. Soaring hunters, they swoop to attack smaller birds or prey on the ground. Unlike the Northern birds, however, the Desert Eagle will as readily eat carrion as fresh meat. This is an adaptation made necessary by the environment. These birds are the only creatures of the Bozisha-Miraz, except for Man, that range the entire region. Their eyries are set in wind-hollowed caves in the highest of the hills east of the Raj. In size, they are no match for the Great Eagles, but they are large enough to carry off a fully grown goat — or even a small Hobbit (up to about 95 pounds).

4.12 THE SUZA SUMAR

Northwest of the Rijesha is the Suza Sumar, the “Forest of Tears.” In such an arid land, this region is an anomaly, for here water is plentiful. Each afternoon with the sinking of the sun, banks of dark clouds roll up the inlet from the sea and drench this wooded area. The reasons behind this are discussed elsewhere (Sections 3.3 and 5.1); it is enough to say that the rains come and allow for an isolated pocket of moderate climate amid the severity of the surrounding land.

The plants of this wood are fit for the rain forests found farther south. Great trees tower over bushes, ferns, fungi, and moss. Flowers bloom throughout the year, and the air is rich with their perfumes. Amid the riot of growth and color can be found many plants whose leaves, bark, or roots are useful. Poisons, medicines, and magical aids can be found here by the careful and knowledgeable forager. A few of these are listed here but far too many exist for all to be included. A GM should also note that for every herb with medicinal merit, there are a hundred plants which will do no more than bring on a powerful bellyache, or worse. PCs who do not know what they would seek in the forest will be ill-advised to sample leaves and bark at random. Any knowledge of herbs that a character may have should be modified by whether or not he knows the strange plants of this exotic region.

FLORA OF THE FOREST OF TEARS

Dragul. One of the most commonly sought herbs of the forest is the root of the Dragul. The name translates as “gem” and refers to the brightness of the leafy shrub’s blooms. But the value of the plant is beneath the soil. When brewed into tea, the root will induce a state of heightened awareness that adds ten to all rolls for maneuvers that require any sort of observation (i.e., combat, tumbling, perception, but usually not such things as fletching, dance, or hiding). The effect will last about one hour after drinking a cupful, but quaffing more before the first dose has faded will only bring on a headache that will overpower any other effects. This drug is not without danger. It is addictive if it is used more than rarely (more than three times in a two week period, or ten times in a year), and withdrawal pangs are quite severe, usually leaving the victim impaired by eleven to twenty points, in all of the activities it once enhanced, for seven to twelve months. Regular use will also force the addict to require more and more of the brew to stave off withdrawal symptoms. Such a condition will eventually call for such quantities of the tea as to reduce all but the wealthiest to poverty within a year.

Tarnas. Another commonly sought plant in the Suza Sumar is the bulb of the Tarnas flower. When boiled in water, the bulb will produce a drink capable of healing any organ damage. Though the plants of this wood are not afflicted by the seasonal rigors with which the flora of most regions live, many species follow annual cycles. The Tarnas is one such plant, but because each plant attends to its own internal clock, any time of year will reveal specimens in every stage of development. When flowering, the plant is lovely, with a tall green stem surrounded by fern-like fronds and topped by a single white bloom like a large orchid. Yet only the dormant bulb of the Tarnas is of any medicinal value. The difficulty that herbsellers experience in finding the bulbs comes from this fact. Though there are sometimes bulbs to be found near the blooming flowers, this is not always so. Therefore, a day of searching for the herbs is often filled with nothing but frustration, and in a region as hazardous as the Weeping Wood, most folk deem time spent looking for Tarnas to be a poor investment.

Witan. The bright red leaves of the Witan plant are known to the fighters of the Bozishnarod as Drugo-sreca, or "second chance." When swallowed, they relieve the effects of two rounds of stun from a blow or a spell. Many locals carry a wad into battle between cheek and gum, to be swallowed quickly should the need arise. This practice tends to fill one's mouth with a sticky juice, and those who follow it are prone to spitting more often than many would deem polite. Among the flora of the forest, the Witan is rather rare, though its coloring stands out. It is difficult to find because it clings low to the ground, beneath the leaves of other growth.

Coraco. Another useful herb of the Forest of Tears is found in the waxy, brown berries of the Coraco. Tall stalks of tiny berries sprout from clumps of thick leaves that make up these small bushes. These are harvested by those who come gathering in the forest and made into a juice which will heal from two to twenty hits of damage (given an eight ounce dose). The bushes are relatively easy to find and not too uncommon, but the quantity of berries required to produce one dose of the cordial fills two good-sized buckets. The time required for picking, carrying, and processing so many of the tiny fruits keeps the price of such potions relatively high. For purposes of using the herb in the field, as it is found, one must either have the stomach to eat two gallons of sweet berries or take the time, about an hour, to squeeze them into some sort of container. Anyone who has ever tried the former method will attest that the latter is by far preferable; the berries would be sure to spoil one's dinner for many nights to come.

Karfar. Healing herbs and drugs are not the only source of profit to be gained by harvesting the Suza Sumar. Many visit the local herbalists to purchase one of the many poisons found in the forest. Most popular and common among these is Karfar. Produced from the leaves of the Juha tree, a great tower of the forest, this pasty poison is quite lethal and relatively easy to use. It can be applied to a weapon or put into food or drink with almost no danger to the user. The Juha trees are not uncommon,

but their great height poses a problem for those who look for their leaves. The tree grows for years as a non-poisonous shoot. The first leaves sprout from branches already many feet above the ground. By the time the trunk is sturdy enough to climb, the lowest branches are about one hundred feet above the forest floor. The men who harvest the Juha demand a high price for their efforts.

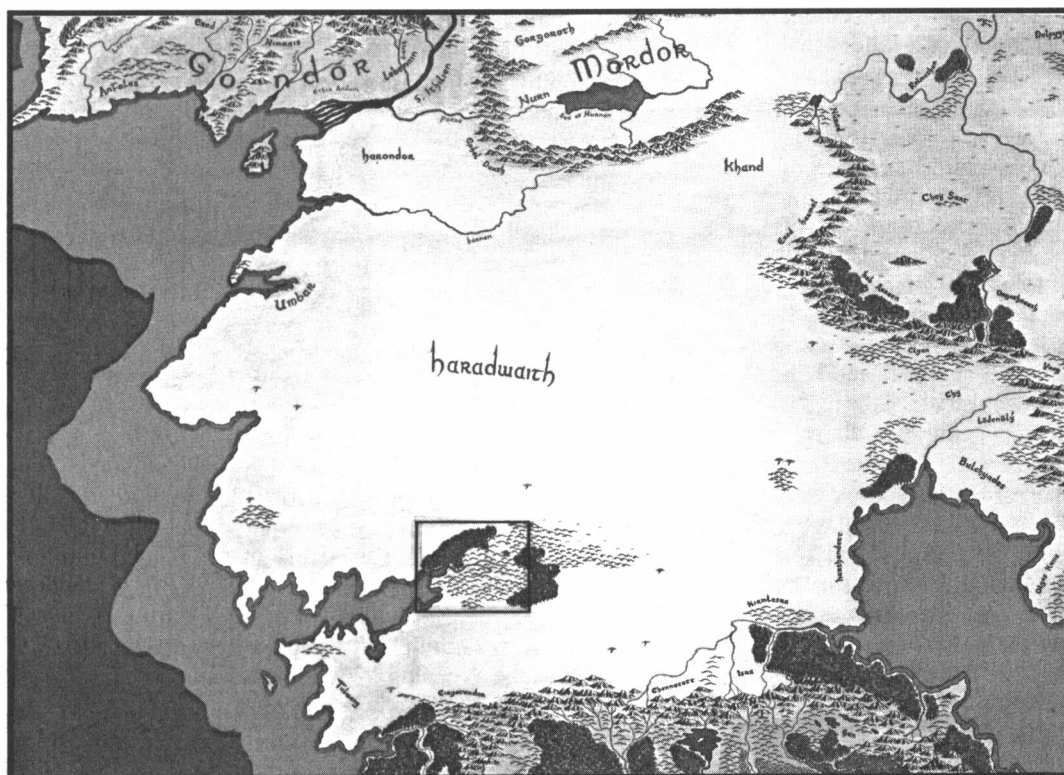
FAUNA OF THE FOREST OF TEARS

The animals that live in the forest are as diverse as the plant life. The greatest number of species, of course, belong to the insect family, but there are also a great many birds and dozens of different reptiles as well. Only mammals are poorly represented here, with only a few breeds of rodent, a large sort of otter, and a fierce hunting cat to be found among the dripping leaves and branches of the wood.

The smallest denizens of the Suza Sumar are the sole reason that no men live within the wood. The entire area is infested with a dozen breeds of gnat that carry a wide variety of unpleasant diseases known collectively as the Weeping Fever, several of which can be fatal. If it were not for the fact that these midges are strictly nocturnal, coming out only just after the rains each evening, men would never venture into the wood at all. As it is, only those caught there when the swarms take wing are in serious danger. A daytime trip into the wood carries with it a 6% chance of contracting disease, but an excursion after dark raises the odds to 35%. If illness should set in, it will be a fever with a severity rated on a one to one hundred scale (roll percentile dice). This should be modified by a deduction for Constitution bonus and an addition or subtraction equal to the points rolled above or below a 5th level RR. Any total below 15 will simply be uncomfortable. From 16 through 50 delivers a 1 to 35 point deduction from all activities (16 = 1 point off, 17 = 2 points off, etc.). From 51 to 75 produces delirium and consigns the victim to bed rest. From 76 up can be considered fatal. Whatever the severity of the affliction, it will normally run its course in seven to twelve days. Of course, these effects are all subject to magical treatment.

The birds of the forest constitute another attraction drawing men to the rain-soaked region. The myriad species are almost without exception brightly-feathered and beautiful. Trapped live or taken for their plumage, these creatures yield a fair return in the markets of the Bozisha-Dar. They range in size from the tiny Cicati, just over two inches long, to the Papiga, a brilliantly colored animal whose blue, red, and yellow wings can grow to nine feet in span. Many of the birds also have a charming ability to imitate human speech, once they have been held in captivity for some time, one of main reasons for their popularity among the wealthy of the Bozishnarod.

Lizards of all descriptions are found among the leafy growth of the wood. Small, quick species hunt insects from the branches of trees, and larger reptiles prey on birds and small rodents. Snakes are also common. Though many are



mildly poisonous, only the Petla, or “noose” (described below), presents any real danger to men.

Finally, mammals of the wood are limited to a few species: a dozen breeds of rodents, the Stetan, and the Unca, the last two of which are also described below.

Petla. In the branches of the Weeping Wood or swimming in its pools lurks one of Middle-earth’s most fearsome reptiles, the Petla. The Petla is mottled brown in color and blends perfectly with the colors of the wood. A constrictor which can grow to over thirty feet in length, its thickest portions are over a foot wide. Dropping from above or entangling its prey in water, the snake attacks by using its powerful jaws to gain a grip and then coils its length around its hapless victim. For purposes of combat, strikes are rolled on the Bite table. When any critical of B or greater severity is made, the snake can be considered to have gotten a hold on its victim. From that point on, the enormously powerful body will move to coil itself around the target’s body. For any PC with less than 102 in strength, the battle then becomes a matter of time. In one to ten rounds, the beast will have achieved its grip. Three to thirty minutes later, the victim will die of suffocation. For those who have better than 101 in strength, there is a 50% chance (plus 10% per point over 102) of breaking free. This may be rolled each round until the coils have actually completed their hold, after which the same three to thirty minutes are allowed. The tables are turned when the Petla confronts a group, as its methods of attack leave it relatively defenseless if others are involved. For this reason, the snake will not often stand and fight when confronted by a group.

Stetan. In Apysaic, Stetan means “mischievous.” It applies perfectly to this otter-like creature. The beast is as large as a large dog, except for the relative shortness of its legs, and as friendly and playful as the most lively of puppies. The Stetan’s name was earned from Haradrim who journeyed into the wood, worked a long day gathering herbs, then saw their sacks and parcels playfully torn apart just before they returned home. Only their overpowering air of pure innocence keeps Stetan from being killed on sight by most men who glean their living from the wood. As it is, they are usually viewed as a sign of long-term good luck even if they are a short-term nuisance. There have been attempts to tame the friendly beasts in the past, but Stetans that are taken into captivity invariably die shortly thereafter, an occurrence that is usually blamed on loneliness for their own kind. It is possible, however, to overcome this problem through the use of a Familiar spell, though having such a puckish creature as a familiar would certainly have its drawbacks.

Unca. The only large mammal of the wood is the Unca. This cat is on a par with a leopard in stature, but its body is more like that of a common house cat, stockier and more powerfully built than its spotted cousin’s. The Unca’s pelt is patterned with splotches in various shades of brown, giving the predator perfect camouflage amid the plants of the forest. The Unca uses its coloring to excellent advantage as it prowls the overgrown jungle floor or hides in low branches in search of prey. The animal life of the wood is typically small and quick, so most of the cat’s time is spent chasing through the leaves of the brush. However, the sturdy build of the beast allows it the prospect of turning to larger game when such might be available. This stops short of the deadly Petla, but the playful Stetan is fair game, and the cat shows no reluctance to prey on men as well, when they can be taken quickly, and by surprise.

4.13 THE GAJ

Life among the tough trees of the Gaj is not too different from what is found in the surrounding hills. The Bodezlist and the Klytun both grow here, though less commonly, and the animals of the hills wander through the grove as well, on occasion. However, the slightly higher annual rainfall and somewhat lighter winds that distinguish the region allow for some unique living things to flourish here alone.

As the grass of the hills thins under the trees, it is replaced by several types of low shrub. The trees are of three varieties, all relatively short and twisted as a result of the hardships with which they live. Amongst these, the ground is dotted with a great number of small, blooming plants from which moisture will bring forth an incredible profusion of colored petals, turning the grove into an enormous floral bouquet for a day or two after each rain. Some notable specimens found in the region are described below.

FLORA OF THE GAJ

Hrast. Of the three kinds of trees found in the grove, the Greddon and the Tordi have no special features besides their strong, sinuous wood. They shade the earth with dry leaves and act as home to the local bird population. But the Hrast is praised throughout the region for the quality of its fruit. About the size of a clenched fist when ripe, the fruits are sold fresh in the markets of Tresti and the Dar for a high price. Dried, they can be bought as Southern delicacies throughout the Kingdom of Gondor. In addition to their excellent flavor, the fruits are quite nourishing and are taken by those who are familiar with the ways of the desert on journeys across the wastes. One fruit will sustain a man for nearly a day of travel under a hot sun, if he also has water. The fruits keep quite well; a tough grey skin seals in the juices and preserves the meat for up to three weeks after picking. Once the skin is punctured, though, the fruit must be eaten or set out to dry (a three day process); otherwise it will go bad in just a few hours. The Hrast trees are, as luck would have it, the least common of the local varieties; even so, they are found about one in fifty trees. Since the fruit is always in season, each tree is 40% likely to hold 1-6 fruits at any given time.

Caj. One of the toughest of the shrubs found in this dry wood is known as Caj. It grows low to the ground, with clumps of tiny red leaves adorning it year round. Its branches are spiny and stiff, but wrapped within them can be found a reward for those diligent enough to pierce their hedge. Around the short trunk of the bush grow small nodules of brown resin said to brew into the best tea known to man. Beyond its excellent taste, though, the drink made from this resin has a beneficial effect on spell casters of the Essence, allowing them to recoup their normal Power Points in half their usual recovery period. This is achieved through a temporary (two day) elevation of the drinker’s attunement to the forces of nature. Of course, this is not an undertaking that is without risk. Each time the tea is taken within the course of a month, there is a 5% chance (cumulative) of embarking on what the locals call “The Long Path.” In such cases, the user reaches a state of perfect community with the Essence; as the enlightened soul perceives that all is one, the urge to live is lost and replaced by a desire to return to the earth. The death by starvation that invariably follows is perfectly pleasant to the victim, so there is an additional market for the tea among those who wish to die, but fear death.

3. Melem Loza. Wrapped about the bases of the low trees of the Gaj grow many flowering vines. Among these, the most remarkable is the Melem Loza, or "Balm Vine." With small leaves of dull green and tiny blossoms of orange, it is not particularly different in appearance from other species found here. However, the vine itself is abnormally thick, and within it is the sap for which the plant is named. Used straight from the vine, this salve will halve the effects of any burn, second degree or less. Furthermore, when used in conjunction with any form of healing magic, the balm displays still greater virtue, doubling the effects of any such spell. The vine is, however, relatively rare and hard to distinguish from other and less useful breeds that grow throughout the grove, so the salve commands quite a high price.

FAUNA OF THE GAJ

Few breeds of animal are unique to the Gaj, a region which frequently bears the burden of visitors from the hills. The special characteristics of the grove provide for animals whose needs would not be met elsewhere in the Haradwaith.

The most plentiful of these are, of course, insects. The region swarms with many types, but none is considered a pest by the denizens of the region. All gain sustenance from plants and so are not inclined to bother people. Birds are also found among the trees in great abundance. Evening finds the forest alive with beautiful birdsong as they prepare to roost for the night. Even the reptiles of the wood are no bother to their human neighbors. Several breeds of lizard and two sorts of snake are all non-poisonous and stay away man-made structures.

Mammalian life is relatively limited in the Gaj, as it is throughout all of Harad. Rodents and rabbits are found in fair numbers, hunted by a small desert fox known as Lisica. Beyond these, though, there is only one species native to the area, the Majmun.

The Majmun. Among the trees of the Gaj live hordes of lively monkeys known as Majmun. They measure only about three feet from head to tail and fly about the branches like squirrels. Though not as highly intelligent as some of their more developed relatives, the Majmun have charms that endear them to Men who come to the Gaj. They are neither noisy nor unclean, and they have grown to act quite tame in the presence of the typical Haradan, though they may be more shy with folk who act or dress outlandishly. Great swarms of Majmun wander the grounds of Tresti's temples and behave so respectfully that the faithful often insist that the beasts worship the Goddess themselves. In appearance, the monkeys are also quite attractive, with fur of gold and black, patterned in speckles of light on dark. It is said, however, that the monkeys represent a danger as well, to those who would molest them. Tales recount foreign trappers who came hunting the lovely pelts and met ghastly ends, swarmed by the chattering beasts.

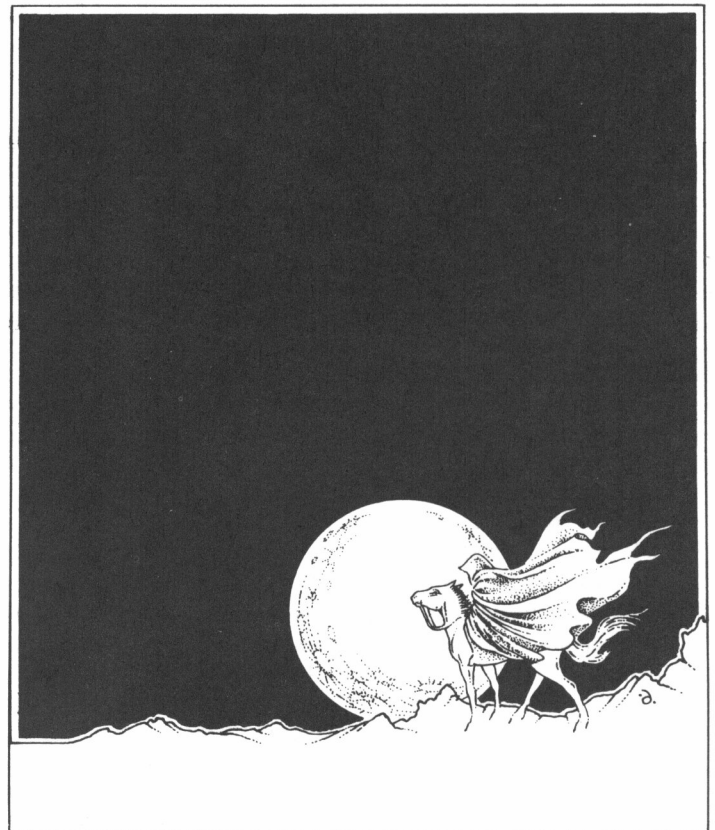
The Lisica. A small fox which thrives in the cool desert night, the nocturnal Lisica is a hunter which is in turn hunted for its brilliant auburn coat, fur which changes color with the terrain.

4.2 THE DESERT

Under the sun of the desert proper, life is predictably more limited than in the milder regions. In the Arid Lands, there is no life more substantial than an occasional creosote bush which supports a small community of insects and reptiles. The Mirror of Fire supports no life at all, and the Dune Sea has only two oases, which will be discussed below. It is only Man who has been tenacious enough to spread throughout the entire region.

In the areas surrounding the Oases, however, living things are more common. This varies with the oasis' size, ranging from small ecosystems of insects, reptiles and rodents at the smallest, to an assortment of beasts that would be more fit for a jungle living around the Great Oasis far to the northeast of Raj. Most common, though, are the watering holes of moderate size, which support relatively stable animal communities. Those which have not been settled by Men provide interesting examples of the interaction of species, with their limited space and resources, supporting predators, prey, and food plants.

Plant life typically consists of leafy bushes, grass, and palms. Living among these are found many species of animal, including such beasts as prase and koza, as are seen in the hills of Raj, an occasional unca from the Suza Sumar, and crocodiles in the rivers of the Utter South. In addition, many small creatures are found at less sizable oases. Most are home to a broad variety of fish and water birds as well.



4.3 SUPERNATURAL BEINGS OF THE HARADWAITH

In addition to natural creatures native to the region, several specimens of unnatural or magical beings are found in lonely areas of the desert. Haradan legends recall dozens of different encounters with such monsters, but it is difficult to say, of course, which tales to credit and which to put down to foolish superstition. However, the following are several which are undeniably real, some of them found all too often by Men who venture across the wastes of the Bozisha-Miraz.

Sand Devils. Men who die in desert storms have been known to linger on in Middle-earth as tortured spirits known as Sand Devils. They maintain a semi-material form with the appearance of miniature, sand-choked whirlwinds, and travel across the open wastes of the desert searching aimlessly for lives which they can end. Their form also makes for perfect camouflage in their environment, since ordinary whirlwinds are not at all uncommon in the region. A devil will attack by enveloping its prey inside its cloud-like body. Once this is done, the sand they carry with them will act upon the victim in two ways; his eyes, ears, mouth, and nose will be clogged, and his skin will suffer increasingly severe abrasions as the attack goes on. The results of the attack begin with temporary blindness in the first round, followed by loss of hearing in the second, and clogging of the mouth and nose by the third. Along with this, the sand will tear at the man's flesh, delivering one point of damage in the first and in the second round, two in the third and forth, four in the fifth and sixth, and so forth, doubling every two rounds as the raw flesh grows more sensitive and vulnerable. Even if an attack is staved off, the blindness and loss of hearing will persist until the victim's eyes and ears are thoroughly and carefully washed out. The being can be fought with normal weapons, but it is not susceptible to bleeding or stunning from criticals, and its semi-material nature allows it to take only half-damage from physical attacks. Magical attacks are more effective, acting on the devils as if they were living men. The greatest damage, though, can be done through the use of water; the contents of a canteen, thrown on its body, will have the effect of a plus 10 fire ball, and any magical attacks from water-based spell lists will have triple effect. For this reason, many experienced desert travellers carry their water bottles open and ready, figuring that the loss of the water that spills is worth the insurance that the open bottle provides.

Lesina. The dry tracts of land that surround Raj have acted as unmarked graves to thousands over the centuries. Of these, a few still haunt the region, doomed to unrest for crimes they committed in life, or simply cursed by fate. One form such ghouls take on is known to the Haradrim as a Lesina ("Corpse"). These gruesome beings retain the bodies they held in life, desiccated and hardened by the desert sun, and lurk in the caves of dry hills or among the dunes of the desert. In some cases, where groups have died together, a number of the beings prowl the wastes together, spelling doom for any poor travellers who might come across them. They are unreasoning and mute, but their condition has instilled in them an abiding hatred for all living men. Their dried eyes see the life-energy of their victims as painful light against a barely perceived landscape. The attacks these creatures make against men are no more than bestial, using only teeth and hard fists. They know neither pain nor fear, but also use no strategy in their combat. Once a victim has been downed, the attacker will fall upon him and continue the assault until death comes, without concern for any other beings in the area. This will persist even if blows are landed on

the monster's body by would-be rescuers. As far as calculation of damage against the Lesina is concerned, they are damaged normally by weapons but do not suffer from stun or bleeding criticals. They are completely immune to all spells that attack the mind or spirit, but are otherwise fully susceptible to magical attacks as well.

3. Sand Drakes. In addition to the fierce Oraq, there is another sizable creature that haunts the night skies of the Haradwaith. This is the Sand Drake, Were-worm, or "Zimaj," and the two species hold an enmity for each other that is unequaled elsewhere in the Haradan animal kingdom. Drakes roost in the yellow sand of the Dune Sea, whence they fly to hunt in the lands of Raj. They are solitary creatures and fight one another almost as readily as they battle desert eagles. Their homes are usually simple burrows in the loose sand. After digging in in the early evening, they return to the surface with first light. On occasion though, one will take a more permanent place among the stones of a desert ruin. In appearance, these reptiles resemble the great Dragons that terrorize other regions of Middle-earth. However, they are much smaller, usually no longer than fifteen feet. Like their larger relatives, their teeth and claws are formidable, but they cannot breath fire. There can be no comparison in the area of mental capacity; these beasts are no more intelligent than the snakes and lizards that share their land. They live by their appetites and instincts alone. Nonetheless, Drakes are quite a danger to Man in the region. An almost insatiable hunger drives the small brains at all times. They are vicious and tenacious in their attacks when pursuing men or beasts. Attacks are made from the air, with powerful jaws and the talons of their muscular hind legs. It is fortunate that the beasts do not associate with each other except to mate, since even one Sand Drake is enough to cause great damage to a poorly guarded caravan.

4. The Razarac. The most terrible denizen of the Haradwaith is known as "The Destroyer" by the Haradrim. Like the Balrog of Moria, though not nearly as powerful, this being is a gruesome holdover from the armies of Morgoth in the Elder Days. It is said that the Razarac was placed under the stone of the Ogladalo Vatra when the desert was formed, to prevent the water from being returned to the surface. However, in recent years Men have broken the seals to those deep caverns, and now this terror prowls the night under the open sky. Physically, the beast is shaped like a Great Mountain Troll. Its hide is thick, tough, and coarse, giving it the protection of plate armor. For combat, it is armed with fierce talons hand and foot, as well as fangs set into huge and powerful jaws. From the massive shoulders spread leathery wings which, though they will not carry the monster on long journeys, will allow extended leaps of up to 200 yards.

The terrifying aspect of the beast's demeanor is further enhanced by its fiendish intellect. It has mastery of all Essence spells dealing with fire or light to twenty-fifth level, and is capable of advanced tactical thinking, as well as employing devilish cleverness in toying with its intended victims. The Razarac's years of captivity guarding the stolen waters of Harad have burned into its mind a continuing desire to prevent men from reaching water sources, and in this pursuit it shows a dogged singularity of purpose. Thus far, The Destroyer has limited its hunting to the Mirror itself, where it attacks bands of desert men as they drink by wells. It is only a matter of time, though, before the greater oases of the land beckon to the beast, offering much greater opportunities for destruction. Then the nomads and caravans of the land will quake with fear with the first footstep of each desert journey.

5.0 PEOPLES AND CULTURE

The people of Far Harad are generally of common descent, having black, grey or brown skin, black hair, and eyes of black or dark brown. The Haradrim's features are sharp and narrow, and as a people, they are generally tall and spare of build. Sprinkled among them is a small amount of foreign blood, from the seafarers of Númenor, the fairer-skinned Men of northern Harad, and from more exotic races found to the south and east of the desert countries. A few families show consistent outland traits, such as lighter skin or blue eyes, but in most cases an unusual trait shows itself once every several generations.

In light of their racial homogeneity, the Bozishnarod are surprisingly fragmented culturally. Even in their urban life this fragmentation is found in the differences in lifestyle between the rich and poor. Outside the Dar, the Narodbrijig, or Men of the Hills, and the desert wanderers, the Covshek-pust (desert men) are so different from the city folk and from each other as to seem like separate races in most respects.

5.1 RELIGION

One aspect of life is common to all of the peoples of the Bozisha-Miraz: their religion. A mythic cult ties the land, the people, and the gods together in its beliefs. The faith is observed, to a greater or lesser degree, by all classes and groups of the society. It encompasses not only a creation myth but also a code of law and of honor that covers every aspect of life in the Desert Country. All of this is derived from a single saga, the "Kat Polozaj," sung by the Shamans of the region.

The epic's name means "the story of the land." It is a tale of sorrow and heroics and finally, a tale of hope. The roots of the story are thought to lie in the ancient story of the Sun and Moon, probably learned from Elves of Ardor, but other unknown factors must be involved to explain its deviance from the older tale. What follows is a summary of it, for the poem is well over two thousand lines long.

AN INTRODUCTION

The story recounted here is an abbreviated version of the Kat Polozaj told to young children. It presents the basic outline of the story but would be supplemented by other short tales and parables teaching other lessons that the longer poem holds.

THE TALE

In the days when gods walked the earth in bodies of flesh and lived as men, they dwelt in a great city high in the southern mountains. The deities ruled over parcels of the world they had made, with men and beasts their servants. They did as they saw fit, each according to his nature. Their creations and works were many and marvelous. Even the lowest of servants lived in comfort and adorned himself in finery the like of which is not known in these later, lesser days.

Mighty among the gods was Vatra, whose countenance is the sun. He ruled a land far to the North, where his peoples were raised as mighty warriors. In the City of the Gods, he came to desire a lovely princess and daughter of the Windlord, king of the deities. The daughter's name was Ladnoca, and it is she who is our moon. The king, Nadi-manje, was pleased to see his offspring courted by such suitor and gave his blessing to the match.

Vatra, however, had desire in him for more than the daughter of the king. Soon after the two were wed, he led a band of lesser gods, from whom he had gained allegiance, to the high mountain palace of Nadi-manje. The battle that followed rocked the world. Mortals were stricken with terror and fell to the ground as the earth shook around them. The gods fought for twenty days without halt. Swords of jagged lightning flashed through the sky and the thunder of their blows was constant.

As silence returned to the earth, Men looked toward the mountain city and saw that it was no more. The combat had destroyed it, and the gods themselves had been torn from the physical world by the forces they had unleashed. Their spirits had gone to reside beyond the sky. Frightened Men could see them there, as points of light that sprinkled the darkness. Among these lights, two were greater than all the others: Vatra and Ladnoca.

In the awesome fighting that went on between those great beings the King himself was stricken. In the moment of his triumph, however, Vatra saw his adversary's energy flow forth and gather in the person of the Princess. Her station as wife of Vatra had denied her the right to stand with her father in the battle, but as his heir, when the smoke cleared, she found herself possessed of power nearly as great as her father's.

In the new order that rose among the deities, Vatra was greatest in power, and Ladnoca was second to him. However, since their bodies were lost, the gods could no longer be coerced by the power that Vatra had gained. Even those who had stood with him in battle saw the damage his war had done and forsook their allegiance to his banner. The gods shrank away from him and shunned the light his power cast. They looked instead to the daughter of the Windlord for guidance. The glow that flowed from her was kinder, and they reveled in the freedom of the outer sky, basking in her light with joy.

Ladnoca could not share this joy in its fullness. As the wife of Vatra, she was obliged to tend to his needs (as any wife of men does now in our land). She divided herself from those days on, between her service to her husband and happy communion with others of her race.

Thus the life of the gods continues today. We who are bound to the soil can see proof of this tale in the motion of the bodies of the sky. As the lovely moon travels the skies of the day, her light is dimmed in the presence of Vatra. But when she is among the stars who have made her their queen, she shines brightly.

In this tale, our land, the Bozisha-Miraz, holds a special place. In the days when the gods were at peace and the Windlord was prepared to give his daughter to Vatra, he offered with her, as was the custom, a fine dowry. The loveliest lands of Middle-earth were his property as King, and the most beautiful of all, his daughter's, he gave to her groom. That is this land, our land, but today it is not so bountiful as it was. After slaying her father, Vatra was despised by Ladnoca. Though she could not betray her vows as his wife, she spared no love in the execution of her duties. Vatra quickly grew furious and, since he could not harm her, he turned against the object she loved most: the land that had been her dowry. With his fearsome countenance he burned it and burns it still, leaving draught and heat where once all was lush and surpassingly beautiful.

In all the land, only the smallest portion was the goddess able to save. That region is her gift to us, the land we know as Raj. From the Suza Sumar where fall the tears she weeps for the land, to the easternmost reaches of the Hills of the Moon, she is able to temper the damage her husband wreaks. She draws water to cool the earth and so brings life to us, who are her people.

For her gift, we owe to her a debt that cannot be measured. The tale of our greatest hero, Junast, is the story of a man who serves as our example in our efforts to pay our obligation. It is his life which we must emulate in our every action out of thanks for the gift we have shared in.

THE TALE OF THE JUNAST

Many years after the fall of the gods' mountain city, there lived in Brij Mijesec a man called Junast. A goatherder, he lived his life by the letter of our laws. In his thirtieth year, he was visited in a dream by the goddess Ladnoca. She told him of a plan that her husband was bringing to fruition, an evil plan which would be the doom of all who walked the Bozisha-Miraz. In the lands of the mountain kingdom where he ruled in older days, guarded by the mighty warrior race of his servants, Vatra was building for himself a body. If his project should be completed, no man could stand against him, and he would burn what little was left of Ladnoca's lovely land. She charged the hero to undertake a quest to the mountain realm, to destroy the body before Vatra could enter into it.

Junast accepted without thought, knowing his duty. He gathered a band of companions and left for the North to find the Land of the Sun. Together they passed through innumerable hardships and trials, triumphing by their virtue and showing themselves to be true to the goddess throughout. In the end, Junast came with his last surviving friend, a man known as Gatara (who was gifted with divine sight), to the door of Vatra's temple high upon a charred and blackened mountain.

The two drew open the great bronze-sheathed gate and saw before them an enormous, columned chamber bathed in darkness, save at the far end, where they saw a burning figure as tall as three men. It reclined upon a slab of black marble, and although flames licked about it, it was not consumed. Both men could see that this was the goal that they had sought, but within the great chest Gatara could see still more. There, in a fiery ball, Vatra had already placed his soul. It lay there, vulnerable in that body that was not yet able to move.

On hearing this, Junast could not be restrained. He drew his sword and strode toward the slab. As he approached, the heat grew more intense. The hero paid no heed, even as his clothing burst afire. When finally he reached the figure, he held aloft his blade in blistering hands and leapt to cleave the fiery flesh.

For all of his strength, the heat had drained him. The blow cut only halfway through the orb at the body's heart. Throughout the land, men saw the sun grow dark, shadowed by the face of Ladnoca and showing only a fiery ring around her. For a moment Vatra hung on the edge of oblivion, but with a great effort, he pulled himself back. In the mountain temple, Gatara saw his noble friend fall to the floor. He was not to rise again, but the Seer told him before he died that his blow had not been without effect. The fiery body was broken by it, and his sight told him that it would be many years before Vatra could again attempt such an incarnation. Thus, the hero passed from this world, but he did not die in vain.

Since that day, many warriors have followed the path which Junast walked. In our days, we will see the moon move to overtake the sun as it did on the day of Junast's fall. Perhaps it will pass near without effect, or if the hero is of great strength and strikes truly, the sun will be darkened, and one day there will be a warrior so great that he can strike the orb completely through. On that day will begin a new era, when the evil Vatra will fall, and the Queen of the Moon will take his place. Then will our land bloom again and then will all the Bozishnarod live in the joy that only Ladnoca can bring.

5.2 CULTURE AND TRAITS

The men of Far Harad are of a race whose origins are clouded in the mists of time. Whether they have always lived in the region, as folktales recount, or migrated into the land from the jungles to the south, as others have speculated, the earliest Númenorean tales depict the Haradrim much as they are today. Southrons have never attempted conquest or colonization and are not prone to emigration, so their culture is found only in their homeland. There, it flourishes in the face of foreign pressures. In an age where the great powers of Middle-earth are relatively weak, the Bozish-Narod live in what might be called a cultural island.

APPEARANCE

The Men of Far Harad resemble their southern neighbors in Mûmakan. Southern Haradwaith are tall and wiry, with dark skin and black hair. Their eyes are also dark, usually black or brown. Facial features fill a remarkably wide spectrum, with members of one clan tending to have broad, flat faces and curly hair where another shows sharper lines and straight hair.

In the city of Bozisha-Dar, one will find examples of foreign traits appearing in bloodlines. In a very few families these odd happenings of birth are relatively common and surface almost every generation. Usually, the mixed breeding takes the form of widely separated occasions: a child born with lighter skin or a man of unusual build will show a touch of outlander in his heritage. This blood has entered the pool over many generations in times when the land has been under the hegemony of other realms.

VIEWS ON LIFE AND DEATH

The religion of the Bozishnarod gives them an interesting and definite view of Death. They believe in no afterlife but nonetheless, most do not fear their mortality. The source of their resign is that they see death as a release. Though every Southron child is taught to hope that in his day their land will bloom again, most by middle-age have grown to distrust such thoughts. For them, though death puts an end to the joys of life, it ends the sorrows as well, and in this harsh land there are many sorrows.

ATTITUDES AND OUTLOOK

For all their resignation to fate, the Bozishnarod are not an unhappy folk in everyday life. Among their countrymen they are gregarious and cheerful. Foreign traders that pass through their land are dealt with warmly in social situations. This friendliness has limits, though. The Haradrim demand that outsiders are seen as useful. Traders have a purpose to fulfill in the land and so are taken in as honorary members of the community, free to join in the general revelry that stirs the cities and nomad camps as each night falls. Foreigners who have come on other errands may have more trouble; tourists, emissaries, and adventurers are not always so well-received.

In the more serious aspects of their lives the Bozishnarod practice pragmatism. Their morality places a very high value on personal and family honor, which is bound to service to their people, their land, and the goddess who is their patroness. In the execution of this motivation though, they are realistic. A man is not expected to give more than he has or to do more than he can do, but if duty demands death, then he is expected to give no less.

FAMILY LIFE

To the people of Far Harad, family ties are more important than anything other than religion. They associate themselves with extended family groups led by the oldest able male member. In the Brij Mijesec and among the Covshek-pust in the deep desert, the workings of the clan are indistinguishable from the life of the smaller family groupings. A child is as much the child of his aunts and uncles as he is of his parents. In the city, where diversity of professions and the fragmented structure of urban housing work to loosen ties with people outside of the immediate family, day-to-day contact with the clan is more limited. For city dwellers, the bond to the clan is felt strongly on special occasions, like weddings and births. Otherwise, urban families revolve around the home and workshop, or, among the elite, the palace and family business. In these cases, authority is in the hands of the father. His wives and children, regardless of age, are expected to do his bidding without question. In the majority of households though, this practice tends actually to involve more negotiation than tyranny, for a man who rules his home without compassion would soon find his clansmen closing their doors to him.

LANGUAGE

The people of Far Harad speak a tongue known as Apysaic, a language rich in metaphor and color. An oral tradition centered on religious epics has limited the changes that come to a language over time; the Bozishnarod today speak much as did their ancestors when the first of the Sealords landed on their shores. In addition to Apysaic, many Bozishnarod speak Haradaic relatively well, and a small but growing number have knowledge of Westron, gained through the trade.

SOCIAL CLASSES

Though legally there are no separate classes among the southern Haradwaith, history has created three groups that play the roles served in other lands by more rigid castes.

The highest social class is composed of the wealthy families that fill the seats of government in the Bozisha-Dar. By law, these positions are impermanent and based upon a family's current wealth. As years passed, wealth has come to rest in the hands of a few clans. Any hope of rising into their ranks is relatively slim for an outsider. This is particularly true since entrance to the ruling elite can only be gained through forcing another family out, an action which all families fear and which they will often work together to fight.

Living alongside affluent families are the folk who make up the region's second class, the poor of the Dar. The term "poor" is not accurate, since most of these folk live quite comfortably. Here, it is used simply to contrast these folk with their neighbors. The professions and vocations found outside government office are filled by these people. Many poor are destitute and live in the hovels of the poor quarter, and almost all have little currency. But the majority of this class live in style, bartering amongst themselves, and selling goods or services to the rich to make ends meet.

The last element of the social picture is made up by the groups of Haradrim who live beyond the outskirts of the Dar. In the Hills of the Moon, on the open plains of the Arid Lands, and beside the great expanse of the Mirror of Fire, these clans live lives that are in many ways diverse, but all are similar in piety and attitudes.

Each of these social segments plays a different part in the drama of the nation. The wealthy of the Dar live their lives attending to the high affairs of state, running their family businesses, and enjoying the pleasures that come with money and power. Beside them, the less affluent work diligently at their crafts or trades by day, taking their ease at night in the entertainment district of the city. The desert folk engage in a great variety of pursuits, including

the arts and crafts needed to support independent communities. Across the open lands the chief pastimes are banditry and clan feuds; in the Brij Mijesec and around the city of Tresti, most folk are goatherds. Lastly, on the rim of the Mirror of Fire, the Covshek Pust make their camps, faring out onto the rock plain in search of precious desert amber, a stone they sell to their more cosmopolitan cousins.

THE ROLE OF WEALTH

Wealth is very important to Far Haradan political and social status, at least as it is perceived by city folk. Governmental positions are tied by tradition to residences on the great hill of the Bozisha-Dar. These residences, in turn, are held, as is all land within the Dar, by the Treasury of the Council of Regents. The homes must be leased from the state, and rents are not cheHar. There is also a steep fee, increasing as the status of the house grows, required to be paid before the lease can be undertaken. Whenever the requisite entrance fee is put forth by another party, the Treasury must call an end to the lease immediately. Thus, the first occupants are ousted for the new to move in. If the former residents are prepared, they will be able to simply side-step or even move up a notch, into another mansion. If not, however, they must step down until they find a home that is within reach. Such exchanges are often filled with intrigue; the intricacies to which they may be planned are amazing. One such move can spark a reshuffling of the residents on the hill, leaving the city in disarray.

For the poorer city folk, money is also important, since their homes too are only leased. Quarterly rents must be paid in coin. However, the powerful of the city see to it that such durable wealth is quite scarce. This ensures that even the most well-off of the city's craftsmen are forced to hoard their gold and silver to keep their homes and shops.

In the hinterlands, gold and silver are much less revered. The pragmatic Haradrim of the desert and hills view coins as nearly useless, except in the exploitation of the the city folk, who will sell their birthrights for the metal disks.

GARB

The people of Far Harad dress in comfortable, loose garments of light cloth. Their white robes or tunics are belted at the waist. Men often wear leggings of cloth around their calves; women customarily sport trousers of a thin cloth. On special occasions, more vivid colors emphasize the celebratory nature of the feast or festival. Reds and golds are popular, and most clans favor certain colors as they might carry a flag.

DIET

The Far Haradrim enjoy foods as spicy and hot as their climate. Their diet makes sense, for perspiration cools the body, and spicy foods make one perspire. Thus, Haradan feasts challenge the foreign palate and assault the foreign nose.

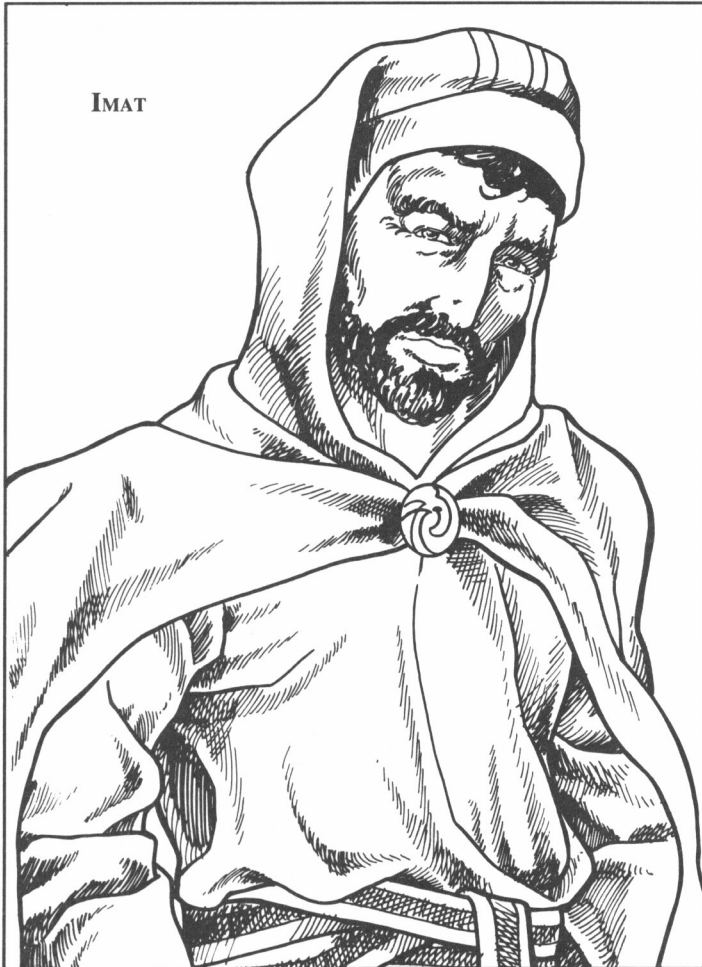
The only livestock commonly found in Far Harad are the goats herded in the Hills of the Moon. Goat's milk, cheese and meat are staples of the diet, seasoned with spices and sauces found on any Haradrim table. Bread is made from grain raised just outside the Dar. For a desert dessert, fruits and sweet teas cool the assaulted mouth and tongue.

LEISURE

Haradrim like to fight. At least twenty popular contests of riding and fighting skill flourish in Far Harad. A board game much like chess is popular. The Far Haradrim are great drinkers, and any settlement worth its salt is alive with raucous revelry far into the night. The favored beverage is a strong wine called Pijan, fermented from the fruits of the Suza Sumar.

6.0 POLITICS AND POWER

Governance in Far Harad is an elusive concept. Though the elite of the Bozisha-Dar would assert otherwise, no single authority holds sway over the people. It is more accurate to say that power is actually tossed about on an unquiet sea of political interplay. National authority is often in the hands of a single man, but that man is always backed by a tenuous coalition of clan heads and power-brokers across the land.



6.1 GOVERNMENT

Traditionally the Bozisha-Miraz is an absolute monarchy, with a king known as the Kralji. No king, however, has reigned in the land since before the fall of Númenor. Instead, a Council of Regents wields the kingly power. From the time of their liberation from darkness (after the first fall of Sauron), the people of Far Harad have supported this council, and no one has yet dared make a bid for Monarchy.

The Council has nominal authority to put forth any decree that a king might issue. However, the vulnerability of the men who sit at the high table to economic pressure and the threat of rebellion keep the actions of the body within certain bounds. The council and its bureaucracy wield broad power within the bounds of the capital city, overseeing offices which administer trade, utilities, housing and so forth. International affairs are also primarily left to the seven regents.

In most Haradan matters outside the city, however, the role of these men is advisory at best. The chieftains of the clans act as minor monarchs. In questions of law, trade, or war, these men make decisions for their folk, begging the consent of no higher

authority. It could be thought, though, that desert folk lack loyalty to their nation. Though the nomads believe the Council was left to govern the city and deal with the poganin, until another Kralji is named by the people, the nomads and hill clans will rule themselves for the good of the Haradwaith.

In the city of Tresti one authority does hold limited sway over the Haradan clans: the Diet of Junast. This body of twenty priests from the temples of Ladnoca has grown from a simple theological synod to the governing council of Tresti. Currently, they administer all city activities and govern its relations with the world around it. Though the territory they control is much smaller than the great city of the Dar, their voices are attended to across a much wider area. The highly religious clansmen pay careful heed to the edicts of this parliament. Except for religious doctrine, these pronouncements are taken only as suggestions and admonition. Perhaps the very root of the Diet's leverage among the nomads, though, is the fact that the priests claim to have no power at all. They issue statements, not decrees. These a proud chieftain can accept without surrendering any of his autonomy.

6.2 TRESTI AND THE DAR

The two holy cities of Far Harad have been home to the extremes of Haradan culture throughout the region's history. Even in quiet times, factions were most clearly defined between Tresti and the Dar. Even so, the two cities have never fought a civil war. The two eras in history when the strongest divisions existed were times of foreign domination. In both cases, it was the city of Tresti that was the more opposed to the incursion of outlanders. In the days when the Dark Lord's rule was widest in the South, under the power of the Storm King and Ard, citizens of the Dar were almost completely subjugated. Corrupt Haradan Lords ruled by his will and drained the land of all its worth. Only in Tresti was there continued resistance. Likewise, the overtures of the Númenorean sealords were accepted by the citizens of the Dar, who traded a portion of their independence for a share in the prosperity that the seafarers brought. The second city of the land, Tresti, was the center of movements to repulse these Poganin. These differences mirror others closer to the roots of the people. From its foundation, Tresti has been tied to the traditions and religion of the Haradrim; it is bound by its environment to the old ways of desert life, and its folk see it as a bond to their ancestors. The Dar, on the other hand, is constantly exposed to the outside world. Many of her buildings are the work of Númenorean stoneworkers, and every day ships and travelers from distant lands pass through the crowded streets.

Though the people of the two communities share a common heritage and common religion, they see each other as different. Increasingly, men are given to thinking of themselves as city or desert folk. As this distinction has grown in the minds of the people and their leaders, the role of the Ambassadors, which once was almost purely ceremonial, has become more important. Through these two men, one from each city, the necessities of legation are attended to. For Tresti, this is still not terribly important; the city does not depend on the Dar in any major way. The Diet sees the wisdom in keeping a sharp eye on the movements of the Dar's body politic, as the role of religion and tradition slip, and the idea of action against the seat of the old ways grows more plausible. The Regent-councilors of the Dar are more in need of the communication. They see the role of Tresti slipping as well, but are aware that it has not yet passed into insignificance, nor is it likely to within the century. They fear the disturbances that might come from any strong disagreement, realizing that the leaders of Tresti, being in decline, are more likely to risk a confrontation, as they have less to lose.

6.3 WAR IN THE HARADWAITH

Throughout her history, the people of Far Harad have had little use for what other states would call “organized war.” The nation has never aspired to conquest, and her natural defenses are such that none of the empire builders that have arisen in the South have been willing to risk an all-out attack. Thus, standing armies are not part of the military scheme here. That is not to say, however, that warcraft is unknown in the region. In fact, nothing could be further from the truth.

The Haradwaith focus upon two professions. One is the nomadic vocation of the caravan trader; the other is the warrior. From an early age, male children are trained rigorously in the ways of combat, beginning with melee. The talented continue fighting and learn surprisingly sophisticated theories of strategy and tactics. This tutelage is strictly regimented by the traditions of the land and incorporates iron discipline and harsh punishments for any transgressions, in order to produce what many consider to be the toughest fighters found in Middle-earth.

The warriors of the land are not organized into a standing army. Instead, they are scattered across the land as the private armies of the desert clans, tied to Junast’s Guard in Tresti (see section 11.1) or incorporated into the small elite guard of the central government, the Visi. Though in normal times only the men of the Visi are under the direct command of the central government, all are nominally bound by allegiance to the Council of Regents. Thus, in times of crisis, when military force greater than can be provided by the Visi is needed, the state can call up a rough kind of popular militia. Such a system is well-suited to the independent spirit of the Haradwaith.

A force of lightly armed guards stays in the Dar to handle day to day maintenance of law and order. Though they are able to see to most of the needs of civil enforcement, this band is not considered to be much of a military force.

THE VISI

Under the command of one of the seven Regent-Councilors, the Visi act as enforcers of the edicts of the council. Their name translates as “superior” and is considered to be an accurate description. They are drawn from the best of hundreds of applicants from across the land, who come to the Dar for the annual levies. Prospective soldiers are drilled and tested mercilessly for up to a week, after which the initiates are chosen. They are a proud and highly-spirited corp, known for fanatical devotion to their leaders and their land. Even the feuds for which the Haradrim are famous are forgotten between soldiers of this brotherhood.

At the top of the chain of command stands the Regent-councilor who resides in the House of Warcraft. His role varies in duties depending upon the man’s actual skill as a leader, but typically, non-military councilors defer to the professional officers in most matters. The next highest rank is the first officer, who is in general command. Beneath him are five staff officers, each of whom controls ten band leaders. These band leaders divide between them the roughly six hundred private soldiers who make up the guard. The logistical support of the men is the responsibility of the councilor at their head with his civilian staff, and is undertaken at the expense of the city treasury.

WARRIOR CLANS

The remainder of Haradan military might comes in the form of the many warrior clans who make up the nomadic majority of the region’s population. The superb soldiers of the Visi are simply an extension of the martial tradition that runs the entire land. Though they are less disciplined in some ways, and generally not as well-organized, the war bands of the clans are formidable indeed. Military training is a part of the Haradan daily routine outside of the Dar, and the practice combines with the harshness of their climate to turn these men into very sharp troops.

The vast majority of the fighting the clan armies take part in stems from internal feuds, which often date back for as many as ten generations. There is also a great deal of mercenary work and banditry, making clients or victims of the enormous trade caravans that frequent the open lands between the Dar and regions to the north or south. Travelling merchants are certain to take on as many Haradan guards and guides as can be found before embarking on a journey. Even Haradan warriors cannot always save them from the marauders who also prowl the wastes.

Though all of the clans are nominally bound to the state that the Regent-Councilors represent, they often take a liberal interpretation of their allegiance. If a major invasion should come upon the Haradrim, the call to arms would be almost immediate. It would be a simple waste of breath, though, for the Council to attempt to ban raiding on the caravans. Thus it happens that a fair amount of fighting erupts each year between armies under the Regent-Councilors and rogue clansmen. In a country such as this, though, such battles are treated like just another feud. They may be forgotten as soon as the parties come to terms, or carried on for decades as a hatred between the houses involved.



RELORTIN

HARADAN TOOLS OF WAR

The Haradrim are widely renowned for their skill as warriors, but few know that their skill as weaponsmiths is nearly as exceptional. Though the Haradwaith cannot compete with those of Durin's blood, there are few races among Men who are their equals when it comes to the production of fine blades and metal armor. With metals brought from the Yellow Mountains to the south, the steelwrights of Raj produce intricately decorated battle gear that is as strong as it is beautiful.

Stylistically, the weapons of Harad are relatively uniform, in shape and in decoration. The most favored weapon is a narrow, curved sword with a single edge and a basket hilt. It is a strong weapon, well-fitted to slashing cuts, which are common in Haradan swordplay. The warriors are also fond of a long, slender spear for fighting from horseback and take a short double-curved bow for combat at range. These, and the other weapons more rarely seen, are traditionally made of a dark steel, inlaid with other metals or enamel in patterns that depict scenes of nature or battle. In northern lands, they bring high prices and demand respect for their quality and beauty.

The armor of the Haradrim is also of excellent manufacture. In battle even more than in daily life the Southrons do not neglect the demands of their climate. A warrior of the South does not forsake the robes and headgear that preserve him in the heat of the day. Underneath robes, he will wear a shirt of plate or rings, as strong and lovely as the sword he carries. A cap of hardened steel will also lie under the swath of cloth that binds his brow. To all but a very careful eye the armored man will look just like any other person on the street. But once a battle has been joined, the warrior will sometimes strip off his outer garments, if he feels that the added flexibility will be worth the exposure to the sun.

6.4 THE TREASURY

Under the Council of Regents, as it did before under the Kralji, the Treasury of the Bozisha-Dar plays a very important role in the affairs of the city. Under the direction of several minor bureaucrats, the institution attends to the minting of coinage, the collection of tariffs and rent, and the monetary support of the various arms of the government.

All of the city's land is owned in fact by the Treasury and rented by the citizens. Quarterly payments range from a few silvers to many gold pieces. The total is quite large. Tariffs from traders who pass through the city are also brought into the coffers. The aim is not profit, though, and almost all that is brought in is spent again on the upkeep of the facilities of the state and the support of its servants.

The only other function of the Treasury is the production of coins, an act undertaken just once every seven years. Since early times, coins have been produced in denominations to correspond to those of Gondor, in order to facilitate trade. Once the disks bore the head of the reigning Kralji on the face and a depiction of the full moon on the other side. But since the assassination of the last king, the faces of the coins have been left bare except for a small number seven which represents the temporary rule of the Regents.

7.0 THE ECONOMY

The people of the Bozisha-Miraz enjoy a small but quite diverse economy, as one might expect in a nation so isolated from its neighbors. Though trade is an integral part of the system, distances involved dictate that the desert folk be able to provide most of the goods they use for themselves. The cultural differences that divide the population also add variety to the structure. Obviously, the needs and methods of fulfilling them differ from group to group, depending on lifestyle and resources available.

7.1 THE BOZISHA-DAR

Within the Dar, the economic structure is based on the production of goods (through cottage industry) and the trade of the market place. Shipping and its support industries are also important. Beyond these areas of commerce, various services are needed to keep any large community working, including the handiwork of tailors, carpenters, et cetera.

Those with goods or services to sell aim their efforts at the wealthy of the city, who are often seen roaming the markets, or their servants who are the "richest of the poor." (These two groups most often have gold coins.) Most trade among the lower classes is undertaken through barter, but the rent and taxes must be paid in cash. Since coins are rare in Far Harad, they are sought after vigorously and guarded jealously by the working folk. This cruel situation has been created by the ruling cadre, who use want as a method of preserving their station. In a society where status is based almost entirely upon wealth, the near absence of durable riches among the peasants ensures that very few men will ever be able to make the jump from plebeian to elite. Coins are minted only once every seven years, and even then only in small numbers, to replace those lost and to meet the demands of international trade.

Among the poor who produce goods, most have a workshop, store, and home within the same building. Almost anything that might be needed for work or play by members of either social class can be found to be made at some home within the city, including light, loose-fitting robes worn in the streets of the city to high quality swords and armor used by the Haradrim in battle. The price for which such goods may be purchased depends on the form of payment used. Credit is unknown among the Bozishnarod: when a man cannot pay for what he needs, his friends or family give him what they can, or else he does without.

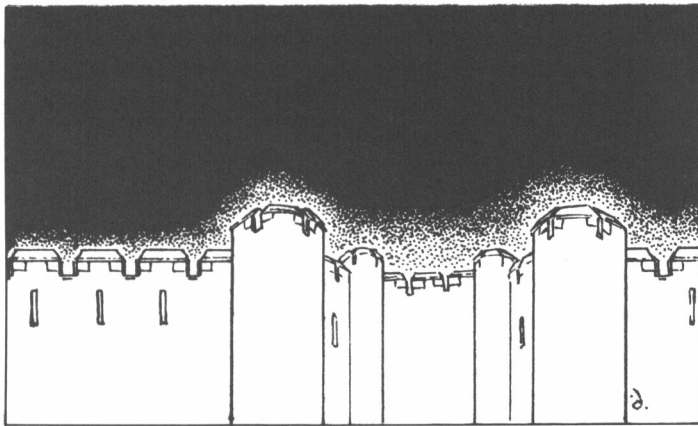
NOTE: *If payment takes the form of other goods, the charts from **MERP** can be used to determine relative values and the transaction calculated by them. When coinage, foreign or domestic, is used, prices fall dramatically. Using the same tables, any price should be reduced 15 to 25%, depending on the ability of the parties involved to haggle.*

The market squares are the central settings for commerce in the area. Along with the artisans of the city, folk who indulge in trades that are not given to indoor practice use these small common areas to display their wares. Among the folk who consider themselves to be a part of the city, are included farmers who grow grain, fruits, and the like in the region just outside the city walls and various peddlers, fortune tellers, animal trainers, and mercenaries. From outside the city's sphere come Narod Brijig herdsman with goats and wool to sell or trade for the more diverse products offered by their city cousins. The selection is further enhanced on occasion by the arrival of one of the great desert caravans driving north from the lands of Usakan and Hyarn. These vans carry the exotic goods of

the mysterious South. The impact of the caravans on the economy of Far Harad in the past, however, has not been large. Most of the goods they carry were intended for the consumption of rich folk in Umbar and beyond. In northern climes, the ivory and animal pelts they carry stand to command high prices, and payment will come in gold, so only enough is sold in the Dar to pay for the remainder of the journey's supplies. However, in T.A. 1640, as the Dar and the land about it grow in prosperity, and more transactions are taking place between the merchants and the locals. Many items, from crafted goods to beautiful Desert Amber, a valuable resin, are put up in exchange for the wares of the traveling caravans.

7.2 THE HILLS

Matters of commerce are generally simpler among the Hill People. Money is even less common, and commodities are less varied. The most common unit of exchange is the goat, that being the one thing that a man can never have too many of. Hill men trade amongst themselves in cloth goods, worked metal or wood, and food stuffs, as well as their herd animals. Though coinage is scarce, it is still quite prized; these people are well aware of the power that gold holds over their urban neighbors. They have a saying, however, that heavy purses lead men to fatal accidents; few keep their gold much longer than it takes to get to the city market. The hill men also trade with the Covshek-Pust, or Men of the Desert. In return for metal, meat and fabric, they receive the most valuable product of the Bozisha-Miraz, Desert Amber, which they sell to the wealthy of the city or to the passing caravans.



7.3 THE DEEP DESERT

The people of the desert live in a more or less communal society as they search the Mirror of Fire for pockets of Desert Amber, a hard resin that fills cracks in the stone. Though they trade amber (worth about one gold piece per fist-sized chunk) for goods from the other Haradan peoples, trade is limited to an occasional swap here and there. If a man has need of a new sword, he may take one from the tribe's supply, and a new sword will be bought from the hill men next time they meet. The benefactor will then work a bit harder for the good of his clan in the days that follow to show his gratitude. With one another they take this stance without exception, but outsiders should not take this to mean that the Covshek-Pust are soft hearted. They ask a fair price for their Desert Amber or for their services (when they act as guides), but they are not open to negotiation. They will see a man die of thirst before selling him a drop of water, once he has been so rude as to try to haggle over the issue of price.

8.0 ORGANIZATIONS AND GROUPS

In the Bozisha-Miraz considerable power is wielded by groups and organizations outside the government. From the collective will of the elite families not represented on the Council to the many clans spread across the reaches of the land, these associations form their own opinions on questions that face their governors. The reactions of common folk to decisions made at the top are difficult to predict or fathom and run the gamut from mild grumbling to armed assaults on the home of the unfortunate who becomes the object of their displeasure. Whether overt or not, their influence is felt by the men who sit upon the Council of Regents and so, they affect policy and the flow of politics.

8.1 THE ELITE FAMILIES

The most vocal factions in the city are composed of members of the wealthy families outside of the ruling seven. Though their individual ambitions usually prevent the entire group from forming a united front, they sometimes share an opinion that the Councilors dare not oppose. History shows that when persuasion fails, they have taken stronger actions. Sometimes the families pooled their funds in an effort to elevate one of their own to Council rank. Such attempts are countered, and the resulting economic battles can rock the entire political structure from top to bottom. In more extreme times, these families have employed force of arms against one or even all of the Councilors. Surprisingly, military upsets tend to have repercussions less critical than the monetary battles. This is due to the fact that, in the land of Far Harad, soldiers are more easily acquired and more willingly spent than are gold coins.

8.2 THE GUILDS

A less vocal collection of groups is found in the guilds, or Sloga, of Tresti. These associations are not as well-organized as those found in northern Middle-earth. Craftsmen have not gained the sophistication that they have attained elsewhere, and their guilds tend to exhibit the fact. They are typically led by the strong (rather than the wise) and tend towards the unruliness of a mob. Nonetheless, the Sloga are relatively influential for two reasons. The first is the obvious threat of violence, which they have proven themselves quite capable of in the past. The second, once again, is rooted in the plutocratic nature of city government; the guilds, when two or three act together, are as capable as any single wealthy family of pooling their funds to push a friendly man into a Council seat. In a sense they are more able, since their members, individually, are all far too poor to have aspirations of their own upon which to squander their capital.

One exception to the general roughness of the Sloga is found in the Association of Namalo, the merchants who bring the great caravans across the land. These men are thought by most to be a uniformly unscrupulous lot, and the description is not altogether unjust. Their rootless lives and experience of the wide world have taken them farther than any other group of their countrymen from the traditions of their religion. Though they are careful to keep up at least some pretense of piety when surrounded by other Haradwaith, they live as they please whenever business calls them into other regions. They are the wealthiest of the guilds and, because of their street-wisdom, the best able to use that wealth to its greatest effect. Their money and guile has preserve them in their impiety for generations.

8.3 THE MASTERS OF POWER

Though the Namalo are a wily bunch, they cannot compete in cleverness with the city's three guilds of Karaliya, the workers of magic. Mages are seen with some suspicion by most of the residents of the Bozisha-Miraz, but their usefulness and power are grudgingly admitted to by the wiser men of the region. The three Sloga which they have formed take fullest advantage of every scrap of respect they have been able to gain from the powerful of the land, and they are beginning now to play a greater role in the affairs of the Dar. Members of the elite have begun hiring journeymen on to act as advisers, spies, guards, and in any other capacity which a member of their profession might serve. As their finger-holds in respectable society have grown, so has their political clout. In current years they enjoy as large a role as any other guild, though their membership is, of course, much lower.

The oldest, largest, and, currently, the most influential of the guilds is known as Kromet, which translates simply as "service." This association was the first to emerge from the underground. In principle, the Sloga is profoundly pious and seeks at all times after the good of the nation. On occasion, of course, members have gone astray in their zealotry, but on the whole, a remarkably good record can be displayed. These leanings make this group a likely place for good-hearted adventurers to apply for aid in times of trouble. However, the leaders of Kromet, though a bit idealistic, are astoundingly insightful and can be rather harsh judges. Those who attempt to gain the guild's support through guile take a grave risk indeed.

Second among the magicians' fraternities is the Fellowship of Wisdom, the Mudrat. Where the men of Kromet are motivated in large part by a sense of duty and a desire to serve, the Mudrat are strict professionals, operating in the pursuit of profit. This is not to say that they are without morality or principle; they simply operate as do the other craftsmen of the city, selling their service to whoever will pay. This group, as one might guess, has relied mainly on its growing economic power to gain leverage in the politics of the city.

The third guild of magicians is much more secretive than the others in its attitudes and pursuits. Its name is Tama, which translates as "Darkness," and the journeymen put great emphasis on the mystery of lightlessness. The guild has, in fact, held over since the age when Ankorahil the Storm King exerted his influence over the Haradwaith. Their magics are tied to that king's dark master, though they do not know this to be the case. In 1640, one of the guild's students holds a Regent's seat, and the leaders of the guild see this as an omen of growing power in the future.

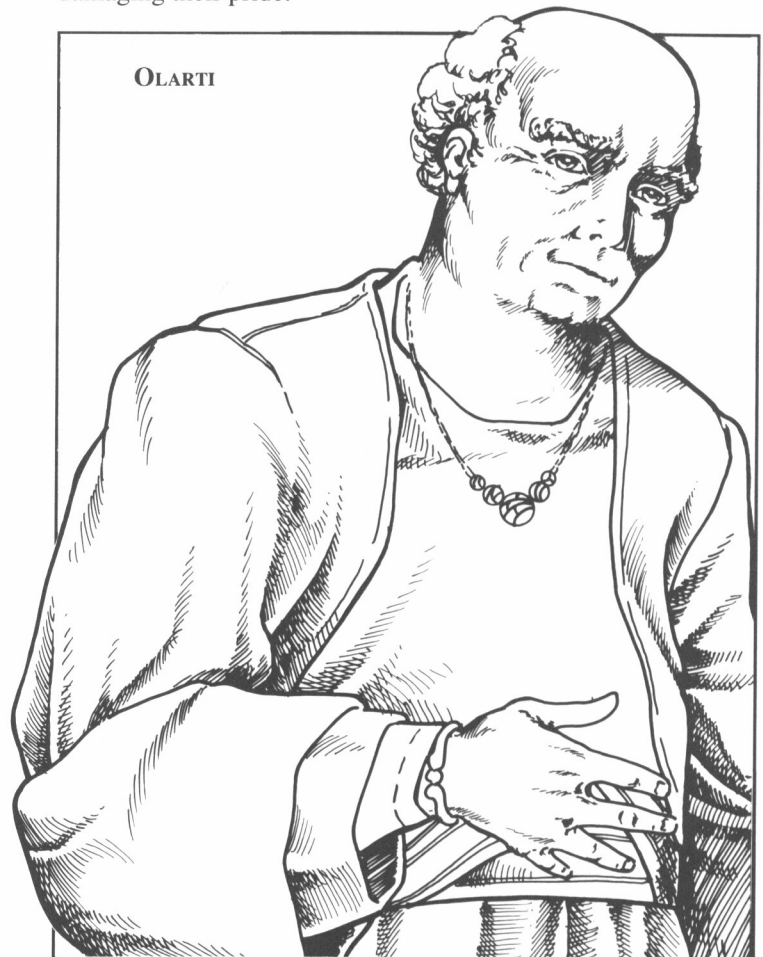
8.4 THE CLANS

Though the people of the Dar have grown to give less importance to their extended family ties, in the lands outside the city's immediate sphere of influence, clan ties are as strong as they have ever been. The impact of these groups on the politics of the nation is twofold. In the first place, they represent a fair degree of economic power, having a great deal of gold from the caravan trains which they guard or plunder. This puts them in a position to back the men they choose in bids for power among the city's elite. Second, they represent the threat of rebellion — or at least of disruption. Hot-tempered clan heads have shown themselves quite willing to extend their political points of view by force of arms if necessary. Thus, though in most affairs of state the clansmen actually have very little interest, their potential reactions are never disregarded when the Regent-Councilors take a decision.

8.5 THE COLLEGE OF SHAMANS

In Tresti, the College of Shamans and the Diet of Junast (which heads the school) embody a power in the Haradwaith that is difficult to assess. Priests educated in this scholarly community are sent across the land to work among the faithful. Most will settle in with nomad groups, or establish homes in the Tresti or the Dar. A fair number, though, choose instead a life of wandering among their people, stopping for short periods in the various settlements of the land and then passing on. The shamans are possessed of powers similar to those of the animists of the Northmen. They are typically reluctant to exert themselves magically, preferring good healthy preaching when at peace, but can get physical when violence is threatened, using the training that almost all Haradwaith receive as children.

The Diet of Junast rules over this ancient order. Their overt responsibilities apply only to the city itself and to various theological and ritualistic duties. In practice, their influence stretches much further. Throughout the land, the clansmen who will not listen twice to the edicts of the Council in the Dar pay close heed when the Diet issues any statement. The reason for this is not perfectly clear, but two probable factors are the religious ties of the Diet and the fact that the Dietmen have no desire to control the warlords. This combination allows the staunchly devout clan leaders to accept the ideas of the Diet without losing any autonomy or damaging their pride.



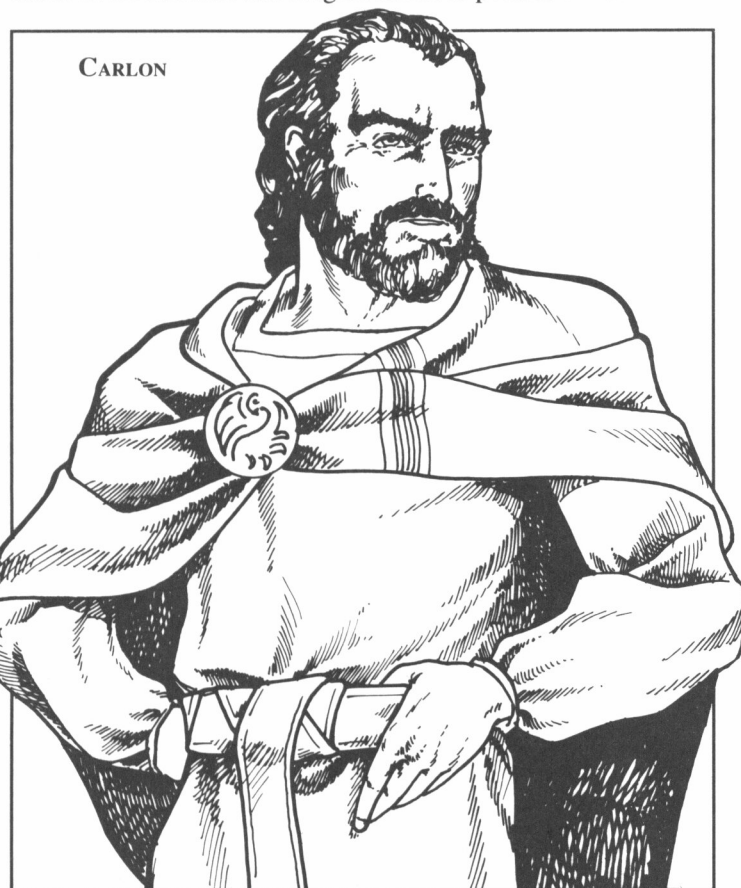
OLARTI

9.0 PEOPLE OF NOTE

The characters that follow are designed to fit into the period around T.A. 1640. However, they may be used in almost any time within the Second, Third, or Fourth Ages. Such use may be limited in specific cases by the relationships between various NPCs and foreign nations. Where these are inconvenient, the GM should feel free to alter them as necessary. The political situation prevalent in Umbar, for instance, may effect the roles played by the persons listed here.

9.1 BOZISHA-DAR LEADERS

First among the people of the Bozisha-Dar are the seven Regent-Councilors who carry on the government of the nation. Also listed here will be some prominent members of the city bureaucracy and leaders arisen from the common folk. Each of these figures plays a role in the intricate and tangled realm of politics in Far Harad.



SLÚ CARLON

The most powerful individual on the Council of Regents is Carlon. He lives in the most expensive of the seven premier palaces and has a following among the common folk of the city that is unrivaled. His support stems largely from the fact that in his features and complexion, he is of the lighter cast that marks him as a city man. Though such a complexion is not common in the Dar, it sets him firmly apart from the hillmen and the people of the deep desert. The enormous wealth that has been in his family for generations has also helped to secure him a high position in the Council. As the occupant of the Palace of The Wood, the role of Ambassador to Foreign Powers is his as well. He aspires, however, to more than this. Carlon has secretly formed ties with the powerful among the Corsairs of Umbar to the north. Each year he works his way more into the favor of his patrons there, and one day he hopes to enlist their aid in a bid for the kingship of Far Harad.

Carlon is a man of imposing appearance. He is tall and solidly built, with the walk of a born warrior. He keeps himself impeccably groomed, with a trim mustache and beard and close-cropped hair. His manners match his image to perfection. He is mild in speech, but one can sense that he is accustomed to having his commands obeyed. He is a swordsman of great skill and has also gained renown for his merit as a tactician. On his banner is a silver scimitar against a field of crimson.

For all this scheming, Carlon has been blinded by his lust for power. He corresponds regularly with his friends in Umbar in letters which reveal his plans. Carlon fails to realize that his own people would see him dead within an hour of hearing of his plotting. He has also been completely taken in by his would-be allies in Umbar, who have no intention other than to use him as an avenue for the fulfillment of their will in the region. Fortunately, perhaps, both Carlon and his northern friends underestimate the outcry that would arise from the Bozishnaro if their plans were set in motion.

DEL IMAT

Standing in the path of Carlon's aspirations are four men who form the coalition that currently rules the council. They are led by their most dynamic member, Del Imat. Where Carlon looks the part of the cosmopolitan sophisticate, Imat could have walked out of the deepest desert only yesterday. In fact, the majority of his support comes from the outlands, where the traditional views are most strongly held. While many of the elite have grown to pay only lip service to the traditions of their people, Imat, along with many common folk of the Dar and the people of the hills and desert, holds to the old ways very tightly. In his position as Ambassador to Trest, his demeanor is traditional and stern. He and the members of his coalition stand firmly against the members of the political community who press for innovation and change. Imat's residence in the mansion of the Moon marks him as third among the regent-councilors in wealth, and he enjoys nearly as much stability in his position as does Carlon. In addition to his political work, he also spends time managing the city's largest shipping concern, sending his vessels to trade along the southern coast of Gondor.

In appearance, Imat is lean and subdued, as befits a pious man. His skin and hair are as black as coal and his eyes a very deep brown. His mustache and beard are neatly trimmed. He wears traditional loose robes of dark blue or green and covers his head with a turban of red and orange. Like Carlon, he is an accomplished warrior but is not destined for greatness as a general. His standard bears the full moon in silver and a blue drop of rain upon a field of black.

PON OLARTI

Though Imat is the most vital member of the ruling coalition, he is not its wealthiest. That distinction, and the mansion known as The Soul of the Desert, belong to a quiet man named Pon Olarti, who is second in riches only to Carlon. Of the four, he and Imat are the only two who are friends, and no two men have ever been closer companions. Olarti is somewhat less zealous in his attachment to the old ways and is mild where Imat is more willing to take a hard line, but the two complement each other perfectly. Olarti is a gentle man who came to power solely through inherited wealth; he is not cut out for the intrigues of politics and leaves that side of his career in his friend's capable hands. In exchange, he puts the power of his capital at Imat's disposal. Family and a passion for writing poetry take a higher place than the council in his life, and Olarti's comments in the meeting chamber and in the execution of his duties as Ambassador to the Nomads tend toward ironic amusement.

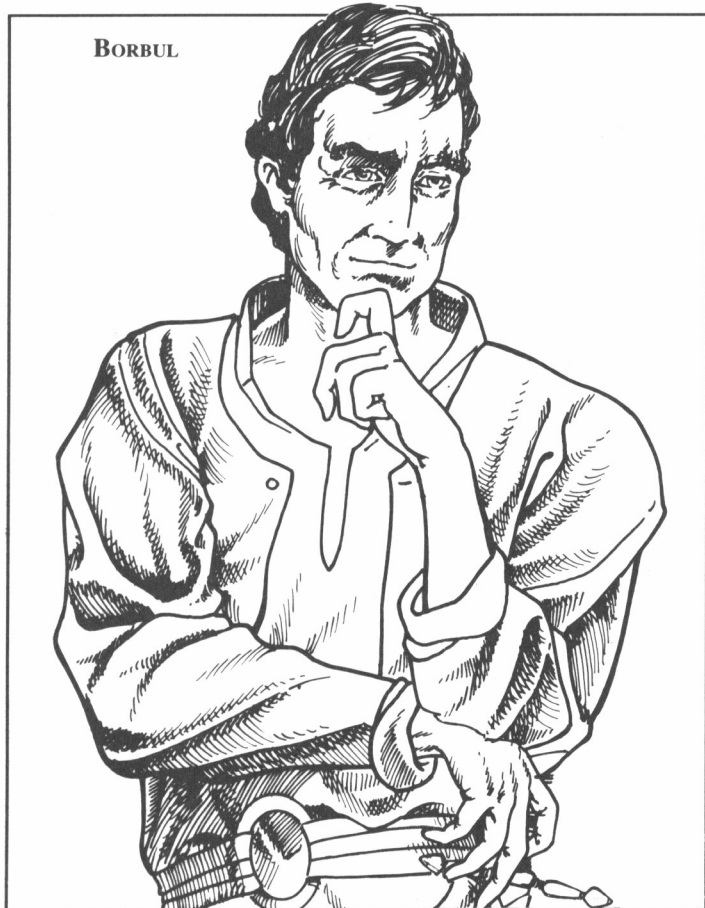
Olarti is neither tall nor thin, being about twenty pounds overweight for his 5'8" height. His skin, eyes, and hair are all dark brown, coloring that is most often found among the men of the hills, and he is balding. His pudgy face is given to smiling and his eyes have a tendency to twinkle with the thoughts that hide behind them. The wealthy man wears only plain linen robes of white or yellow. Olarti carries no weapons as a rule, but he is not without skill with the large scimitar hanging in his dressing chamber. His standard is a square of green which bears a proud, golden lion, harking back to more assertive ancestors.

TENNITH BORBUL

The third of the regent-councilors in the coalition is Tennith Borbul. He is also the third most affluent of the seven, which secures him the Palace of Water for his home, and the position of Water Minister for the city. In politics, he is a man who seeks only his own advantage and is not troubled by ideals or piety. This makes him an unsteady ally at best, particularly for the pious man who heads the coalition. At present, his interests run safely alongside those of Imat, so there is little friction between them. The power Borbul wields has come to him through his ownership of a great many warehouses in the port quarter of the city. This business is also what brought him into the pen with Imat, as the shipper often leases Borbul's storage space.

Borbul's appearance is nothing extraordinary. His complexion is like that of Carlon, which shows some foreign blood, but he does not emphasize the fact. He dresses as a city man and does not display his wealth — except in the long straight sword he wears at his side. This fine blade is adorned with jewels and gems that could likely buy any one of the warehouses he runs. He uses it with skill as well, and there are not many in the city of Bozisha-Dar who would wish to stand against him in combat. For his banner, Borbul has palm frond on a field of desert yellow.

BORBUL



MITARI



TOR MITARI

The last member of the four-man coalition is Tor Mitari. The poorest of the seven, Mitari is in a rather precarious position. There are currently at least three lesser houses which are threats to his residence in the House of the River's Breeze, and this tension keeps him on his toes. It also binds him to Imat. The older councilor has taken steps twice to ensure that some unfortunate financial blow was visited against men who came close to displacing Mitari, and he informed Mitari of the steps taken. Mitari's money comes from a marriage which joined him to the last member of another wealthy house. These two small fortunes added together brought him into the council as a surprise to all concerned, but he quickly joined the political games, following Imat's lead. As Lord of the Port, Mitari makes some effort to return his elder's kindnesses through selective execution of his duties as Imat's ships dock.

Mitari is a younger man than the other councilors, only thirty-four years old. His skin and hair match Pon Olarti's, but he is tall and thin, with a sharp cut to his features. Mitari is not an expressive man and tends, like the others of the coalition, to let Imat do most of the talking in council. He dresses in robes of red or gold and wears over them a breast plate of studded leather. At his side, Mitari carries a light longsword which he uses with deadly proficiency. The standard he holds shows a desert palm in green against a quartered field of red and white.

KLÚ RELORTIN

Of the remaining two Regent-councilors the wealthier is Relortin. Like Imat, Relortin is a shipping mogul and, in recent years, has been only slightly less successful. It is probably only this area of competitive friction that has kept Relortin out of Imat's camp, since the two share similar views on both political and religious issues. In any case, his vote is rarely set against that of the four, so Relortin is not a thorn in their side. A further similarity to Imat is

found in the fact that Relortin derives most of his support from the people of outlying areas. This endorsement comes mainly from the bandit clansmen of the hills, which offers some explanation for the come-from-behind success that his firm has displayed; the caravans headed for his ships often seem to avoid the land-pirates that plague other businessmen.

Dark and spare, Relortin is another man with the look of the desert about him. Bright black eyes peer over a hawkish nose with a commanding stare. Of all the Regent-councilors, he has the greatest gifts as a military commander and can recount a dozen victorious battles from his years in the House of Warcraft. Relortin carries an ornate, broad-bladed ax nearly five feet high. His personal battle skills are less formidable than his leadership, but he remains a respectable warrior in his own right. Relortin wears clothing of orange and blue and is never seen without his breastplate of shining steel. His troops march under a banner which bears a silver sword against a field of bloody red.

CARNEN MEK

Last among the councilors is Carnen Mek. Mek supervises the Caravan grounds and lives in the Nomad's Home. Though he is wealthier than Tor Mitari, his prestige among his peers is low. In several ways, Mek has alienated himself from the others, though his father was well-liked. He is the first member in the history of the Council to chose the path of magic for his profession, a vocation not deemed fitting by the others. His counsel also tends towards the warlike ways of older days, full of violence and hate, and this aggression disturbs them. His peers are right to be disturbed. If given a moment's opportunity, Mek would take up the scepter of the Kralji and launch the Bozishnarod on a bloody path of conquest in whatever direction seemed most opportune. In magic, Mek has touched on dark paths and has formed ties with the darkest of the three sloga representing the city's magicians.

That Mek is an introverted man is simply the last piece of the puzzle that has made him the least popular of the Regent-councilors. He is also quite strange to look upon; in that land of brown and black complexions, Mek is quite pale. He is unhealthy and weak physically, and cannot stand bright light. Only his mind is strong, and that is frightfully so. Among his conjuring friends, Mek is justly marked as one of the most powerful. The Councilor wears robes of stark black, as if to draw attention to the color of his flesh and hair. He carries no weapon, but at his belt hangs a baton that many say can end a man's life more horribly than any edge of clean steel. For a banner, the House of Mek displays a serpent of black against a field of pure scarlet.

TELLO THE CLOTHMERCHANT

The leading figure among the Sloga of the Dar is the head of the Clothiers' Guild. Tello is a dynamic man who holds traditional values that appeal to the common folk of the city. In their eyes, he is not too much an old-fashioned man of the desert, yet remains firmly Haradan and does not pander to the whims of outlanders. His wealth is not great enough to secure him a place high on the Katadrilla, so he bides his time and enjoys the power he derives from his following. Even without holding a government position, Tello wields relatively great influence in the council, and few major decisions are made without consulting him.

The cloth seller is an imposing man, standing just over six feet and weighing around two hundred pounds. His complexion is a light shade of the Haradan grey; his eyes are grey as well. His head is covered by a thick growth of curly black hair. By his commanding look, one would be more likely to place him as an officer in the guard than a mere merchant, but he is satisfied with his position for now, biding his time for a point when one of the seven mansions will come within his grasp.

JERREK

Among the shadier folk of the Dar, one man has come to control most of the criminal activity. This is Jerrek. Though there is not an organized guild of thieves (as can be found in many cities of the North), Jerrek is taken as the arbitrator of any disputes that arise between the many bands of thieves found in the city. He is an unsavory character and uses this position to his profit whenever he can. Jerrek's band of ruffians no longer robs and pilfers from the public and acts instead as a sort of police force among the thieves. They act as guardians of territorial boundaries for the illicit community and take their pay out of what they can bully from those whom they catch transgressing. Jerrek maintains a network of spies through all levels of society and knows almost anything worth knowing. He will also sell the information for a price.

Raised as a pickpocket in the dock quarter of the city, Jerrek is a grizzled old man now, but still commands respect from his followers by virtue of an impressive talent for planning and organization. Short and spare of build and colored as black as coal, the man walks these days with a pronounced limp and leans heavily on a cane. The limp is a deception, and the cane holds within it a light straight sword. His gaudy clothes display his wealth, but show that he does not have much in the way of good taste. He is unscrupulous and vile, but even-handed in as much as he is equally untrustworthy to all with whom he deals.

PADUA PAR

The First Officer of the Visi, Padua is the most loyal servant of the council. It has been said that he would gladly march under the banner of Vatra if ordered to do so by his masters. In addition, he is a fighter of phenomenal skill and a brilliant leader of men. His post puts him under direct command of Relortin, and the two complement each other well. Padua has been Relortin's First Officer through all of the Regent's victories but takes no credit for himself. The only weakness in the man who leads the elite of the Dar is his increasing attachment to a woman with whom he has fallen in love. His first love, the woman has brought him to doubt some of his commitments, offering instead the softer life of a married man. She is, however, in the pay of Carlon and has shown herself to be a most capable spy.

Par is not a handsome man by Haradan standards, but he is in astoundingly good physical condition. He usually wears the traditional, white robes of the Haradwaith with a +40 steel breastplate underneath. At his belt he carries a long sword of the curving Haradan design. With it, he is nearly without equal in the lands nearby. He has as his banner a simplified map of the Haradwaith, sketched in black on a field of tan.

9.2 A LEADER IN TRESTI

ORDUN HALBOR

Halbor holds two important seats in the government of Tresti. He is both leader of the Diet and ambassador to the Dar. He is also a great friend of the Regent Imat, which makes for smooth relations between the cities over most issues. The two are very similar in their views and attitudes and currently make a greater effort than has come since the failure of the kingship, to steer the two cities together on a course of prosperity.

Halbor is a tall man of advanced years, whose spare frame has been racked by two decades of a disease slowly taking his nervous control from him. Still, even from his rolling chair, he has the presence to bring a noisy room to silence with one wave of his hand. He does not have a banner at all, like most of the Hill Men, and is not fond of any sort of ostentation. His clothing is usually black, and he keeps his robes wrapped tightly around himself, as if to crush the physical illness that is killing him.

10.0 BOZISHA-DAR

The larger city of Raj is known to its people as Bozisha-Dar, or "gift of the Goddess," after the relatively hospitable region that surrounds it. The city is set at the mouth of the Rijesha River and is made up of an interesting collection of buildings ranging from desert tents and hutments to grand palaces built in high Númenorean style, carried over from older times when the sealords made landings here. The majority of the buildings though, are of mud brick covered in a white plaster. Square and uniform, these serve to make any building of differing style seem all the more outlandish.

The town is nestled comfortably in a wide meander of the river, just upstream from the string of shoals that marks the area above which the waterway becomes unnavigable. It centers on a dome-like hill known as the Katedrala, which bears a covering of greenery more lush than can be found anywhere else in the nation, but for the Forest of Tears. A system of channels or qannats has been cut under the hill; the channels are connected to the surface by vertical shafts through the stone. The servants of the palaces spend hours of each day hauling buckets of water to the surface.

Amid the palms and ferns are set the palaces of the city's powerful. To the north, the hill is bounded by a series of gardens that run down to a wall along the river's edge. Around the hill's base on the sides not facing the Rijesha, the city spreads out in a collection of quarters to the high encircling wall. Most of the town has arisen without plan over many hundreds of years and in truth, it would be best described as a great maze, with only the great dome acting as an anchor and landmark for those who travel the streets unknowingly.

NOTE: See insert for a map of Bozisha-Dar.

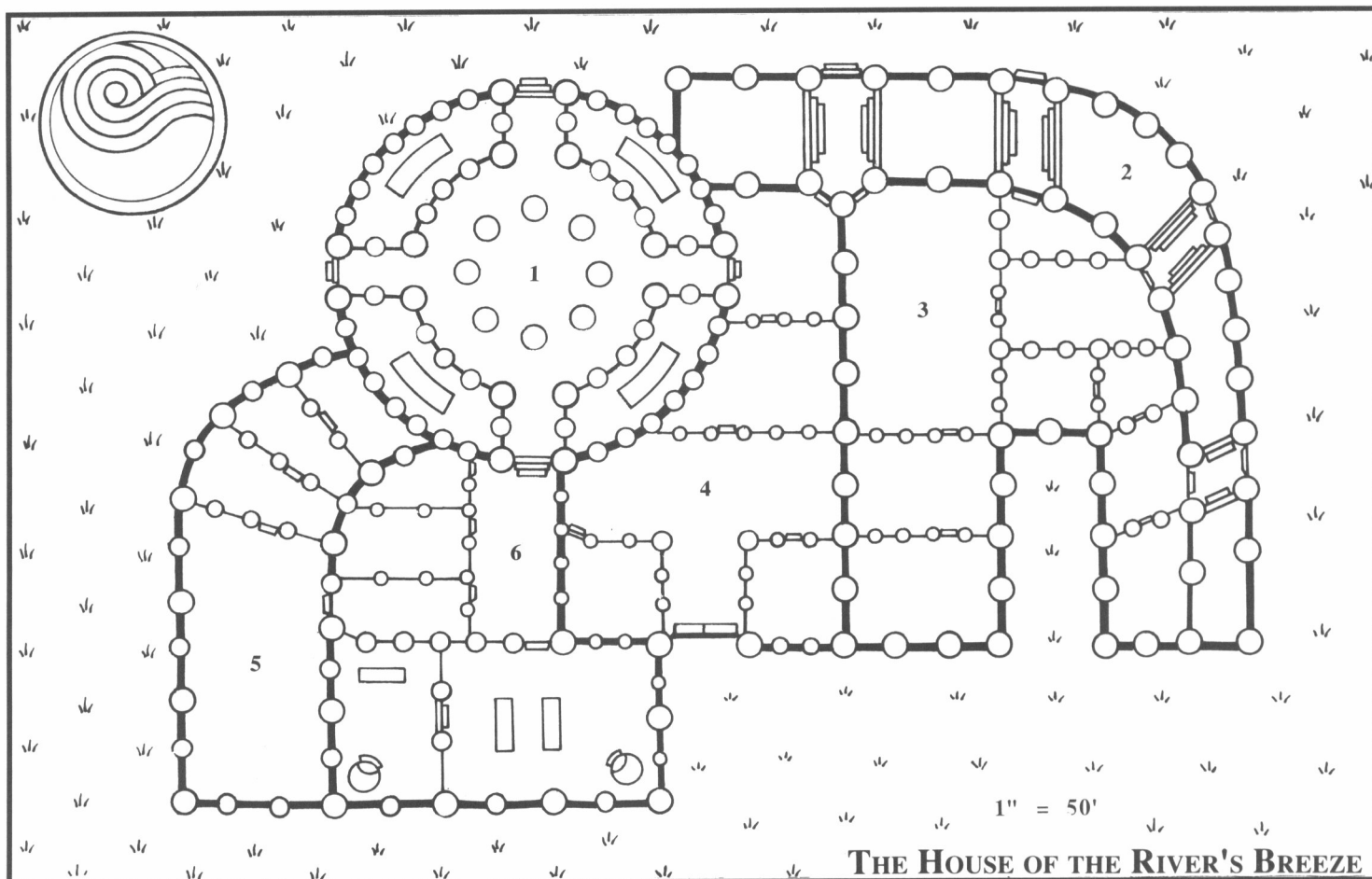
10.1 THE KATEDRALA AND THE SEVEN MANSIONS

The Katedrala is the site of the mansions of Bozisha-Dar's most influential families; its domed shape provides an excellent setting for these fine buildings. As they are set out in tiers, each stands fully above those farther down the slope, but does not hinder the view of those above. The height of a mansion above the surrounding lands is an indication of the relative status of its resident. Though even the lowest are fine indeed, no other structures can approach the grandeur of the seven that grace the highest tier. Known from history as The Seven Mansions of the King, these are now homes to the seven regent councilors, and their lovely spires and domes can be seen for miles around.

In terms of political status, the seven houses are considered to be exactly equal. However, they are by no means identical in structure. Each has its own character and atmosphere, and names are attached to them which reflect the mood each building inspires.

10.11 THE HOUSE OF THE RIVER'S BREEZE

The first of the palaces on the right hand (as one approaches the quadrangle upon which they stand) is the House of the River's Breeze. One of the smallest of the seven, it is considered by many to be the loveliest. Built of flawless white marble, not one solid wall is to be found throughout. An infinite variety of columns support the domed roofs and divide room from room. The beauty of the building lies in these pillars, which range from richly carved, towering giants in the great halls, to delicate and elegantly simple spars that line the chambers of the seraglio. Throughout the structure, in the spaces between the pillars, hang wind chimes and strands of tiny bells. In the constant breezes that blow across the



Katedrala, the chimes keep the palace alive with a soothing jingle. The chimes also keep the sound of voices or other activity from travelling far, allowing a higher degree of privacy than one might expect to find in such an open structure. This sense of privacy is further enhanced by multicolored hangings of silk that drape the rooms of the mansion and make it difficult to see from one room to the next. The resident of this house takes on responsibility for the maintenance and control of the city's port quarter.

1. The Rotunda. The most notable feature of the house is the great, domed rotunda. Under its roof, the business of the Regent-councilor and his family is transacted. It holds four large meeting halls around its circumference; in the center stands the great, circular, Chamber of Bells. Here the councilor carries on his most important functions. The columns that surround the room rise thirty feet to meet the interior of the marble dome above. The pillars are ornately carved with patterns of leaves and flowers, the likes of which are not found naturally within the bounds of the Dar. Haradan legend attributes the intricate carvings to the memory of a time when the land was fertile, before the ascendance of Vatra. It is more likely, however, that the Númenorean stonewright who carved them was thinking instead of the woodlands of his island home. An inner circle of more widely spaced columns reaches to only about half the height of the ceiling, to a point where the stonework meets interlocking arches that support the great chimes for which the chamber is named. These tubular silver and brass bells are suspended from a spider's web of strong steel wire. Among the chimes hang strands of precious stones with thin plates of metal which catch the movements of the air. In addition to the value of the materials that compose it and the artistry that went into its creation, the chime is also magical. The melodious tinkling it produces creates a field that fills the room, outside of which no noise that originates in the chamber can be heard. This ensures that the discussions that might take place in the hall, at a meeting of a clan or some such, will not be overheard.

2. The Veranda. The northeast end of the palace is closest to the Rijesha and receives a constant breeze. Here stands the great veranda. It consists of a network of interconnected porches, balconies and chambers, and is considered to be the finest setting for entertaining to be found in the whole of the Dar. At least three nights of each week this lovely wing will be filled with talkative guests and scurrying servants as the elite of the city enjoy their leisure.

3. The Guest Chambers. These rooms range in size from those for servants of the least important guests to large staterooms that would befit a visiting lord and his entourage. This area is as often as busy as the veranda it abuts, and most nights the revelry flows over from the one to the other. At one time or another almost every Haradan of high standing is a guest here.

4. Reception Rooms. In these chambers, the Councilor and his officers tend to the business of the day. Visiting petitioners, merchants who have

5. The Tower of Ladnoca. This iron-seeming spire is held in great reverence by the devout of the Haradwaith. It is made of pure, unveined, white marble and designed so artfully that no break in the stone can be detected by any but the most careful examination. The pinnacle of the structure holds a single room five feet in diameter where a silver bell hangs from the tower's capping stone. This room can only be reached by a difficult climb up the outside of the spire. With every eclipse of the sun, the lord of the house must scale the height to ring out a tribute in memory of the heroes of Ladnoca. Another tune is to be rung on the day when the sun does not pull away again from the face of the moon, to celebrate the triumph of Ladnoca. Each regent learns both musical strains, but only the first has ever been played on the silver bell.

10.12 THE MANSION OF THE MOON

Next to the House of the River's Breeze, one finds the Mansion of the Moon. This home is designed to capture to the spirit of the desert night. Its many windows and skylights are of glass that is barely translucent by day, requiring the use of candles. In the evening however, the glazing grows clear; by night the light of the moon and stars pours through brightly. The stone from which the building is constructed is pale grey, but shines like white marble in moonlight. Though relatively small, the religious allusions and the aesthetic pleasure associated with this house lend the regent councilor who obtains residency here a great deal of prestige. The position of Ambassador to the city of Tresti that comes with the mansion adds to his honor as well, at least among those who are traditional.

1. The Observatory. This huge circular room acts as the great hall of the manse. It is well-appointed with comfortable furniture and beautiful hangings, but its most striking feature is the huge arcing skylight that forms the entirety of its roof. The night-time view of the sky that this provides is breathtaking. It also has a magic imbedded in it which allows it to be used as an astrological chart of sorts, with lines and markings appearing across its interior on command, if the proper astrological terms are used. While the sun is high, the opaque glass will instead display its own representation of the night sky, also manipulable by the commands of an educated astronomer.

2. The Servants' Wing. The kitchens, workshops and storage chambers of the palace are found here, along with the apartments of the staff. It is clean and well kept, if somewhat dull. The servants of the house are traditionally required to maintain a strict reserve, speaking very little when dealing with the greater folk who reside here. Even in their rooms and workplaces, where they have more liberty, there is a hushed air that seems a bit oppressive to those who are not accustomed to it.

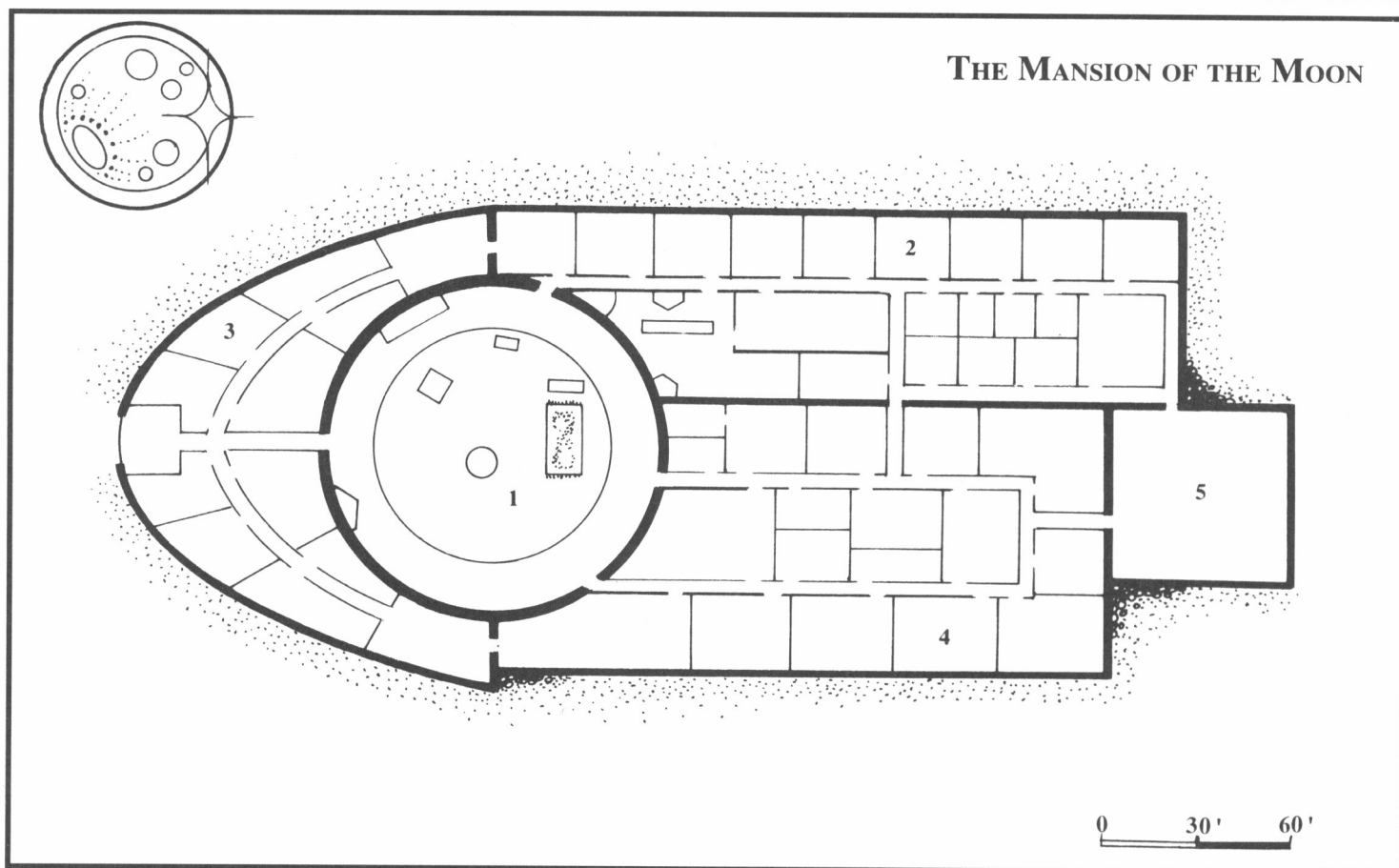
3. Day Rooms. The main entrance to the house is a circular doorway at the apex of this curving portion of the premises. The door itself is a stunning depiction of the moon at its full, done in silver and mother-of-pearl. In the beautiful rooms that spread out from the portal, the business of the household and the regent councilor is transacted. Delegations from the city of Tresti are received here, but since this is not a common occurrence, most of the activity that takes place stems from the family or commercial concerns of the lord of the house.

4. Apartments. In these rooms, the lord of the house, his family, and his guests are housed. The chambers are elegantly appointed in differing shades of grey. The daytime hours are lighted by lamps of silver, and night by the radiance of the moon and the stars. There is a permanent hush that lies over this wing which many find somewhat eerie, but it is considered by most of the Haradrim to be fitting reverence in a house that is devoted

members of the government meet here in any of a number of rooms, each of which has an atmosphere that conveys to the visitor his importance is in the eyes of his host.

5. The Seraglio. Across from the veranda, this wing is similarly constructed with balconies and porches to take advantage of the cool night air. However, among the bed chambers of the household folk, a bit more attention is given to separation of the rooms and to privacy. The lord of the house has for his apartments an enormous suite with chambers to house his several wives. There are also quarters for a fair number of immediate family members.

6. The Servants' Wing. From these rooms the maintenance of the house and grounds and the support of the household is undertaken. Kitchens, storage areas, workshops, and quarters for the servants and their families fill this area. It is not surprising that this area is less richly appointed than the rest of the mansion. However, even here, the beauty of construction and the tasteful placement of the chimes have not been abandoned by the architects. The rooms of the wing are well-appointed and relatively comfortable, making the house a pleasant place even for those who work there.



10.13 THE PALACE OF WATER

The last of the mansions along the eastern side of the quadrangle is the Palace of Water. The lines of the deep grey stonework are curving and graceful, with rounded windows of glass stained various shades of blue. The entire house is kept tightly closed and within, the air is always moist and cool, drawn up from caverns beneath the hill. Like the House of the River's Breeze, this is a popular site for entertaining on the hill, with special celebrations after each occurrence of a desert storm. The regent councilor who occupies this house takes on the responsibility of overseeing and maintaining the irrigation systems of the city.

1. The Entry Wing. A huge door of leaded, blue glass seals the entrance to the palace. Inside, a flowing hall leads to a number of comfortable reception chambers where the daily business of the city Water Minister is attended to. Each is decorated in a different selection of blues and greys, set off by trim and furniture of rich, dark wood. During daylight hours there is a constant coming and going through these halls as petitioners and advocates work to influence the water policies of the council.

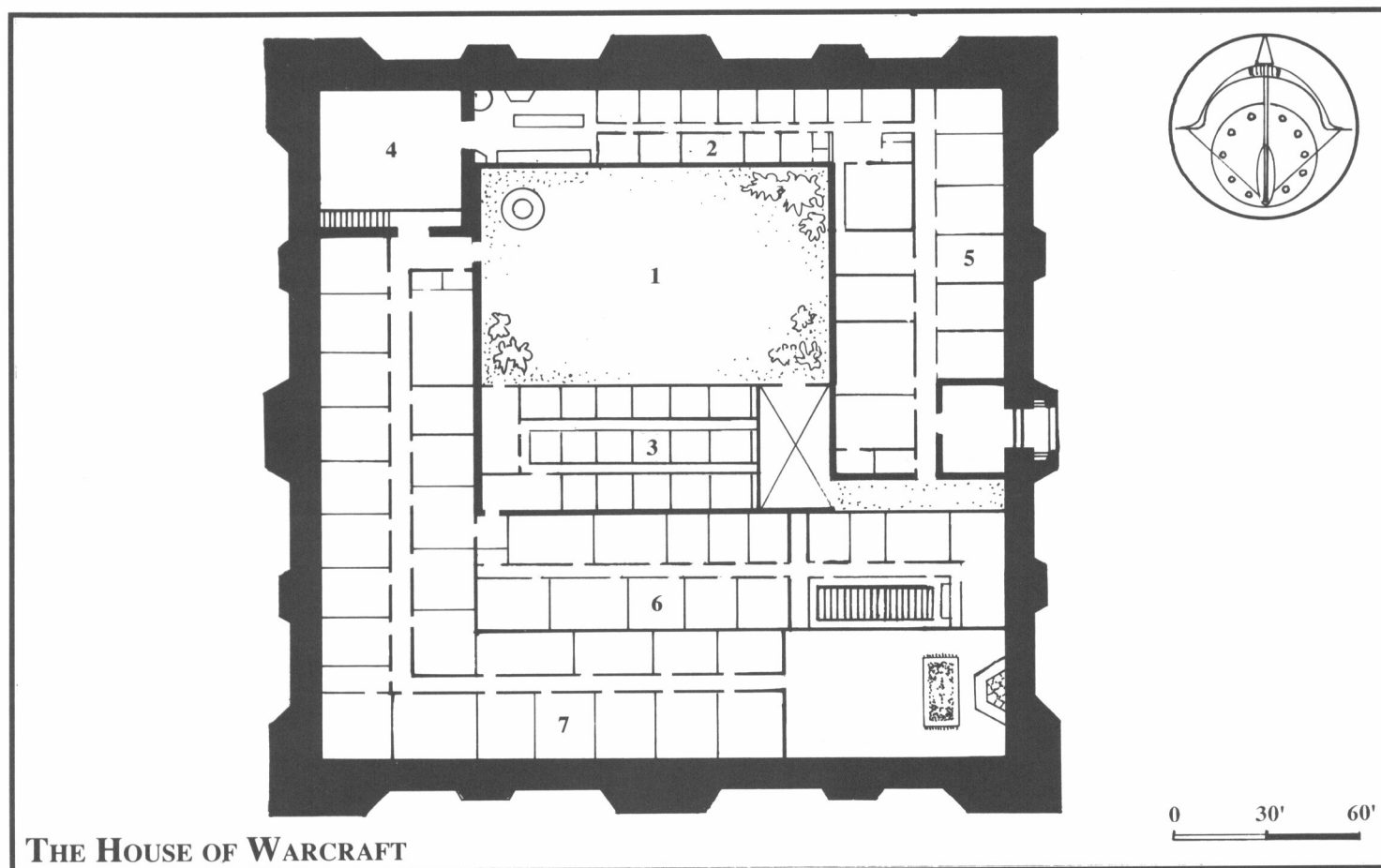
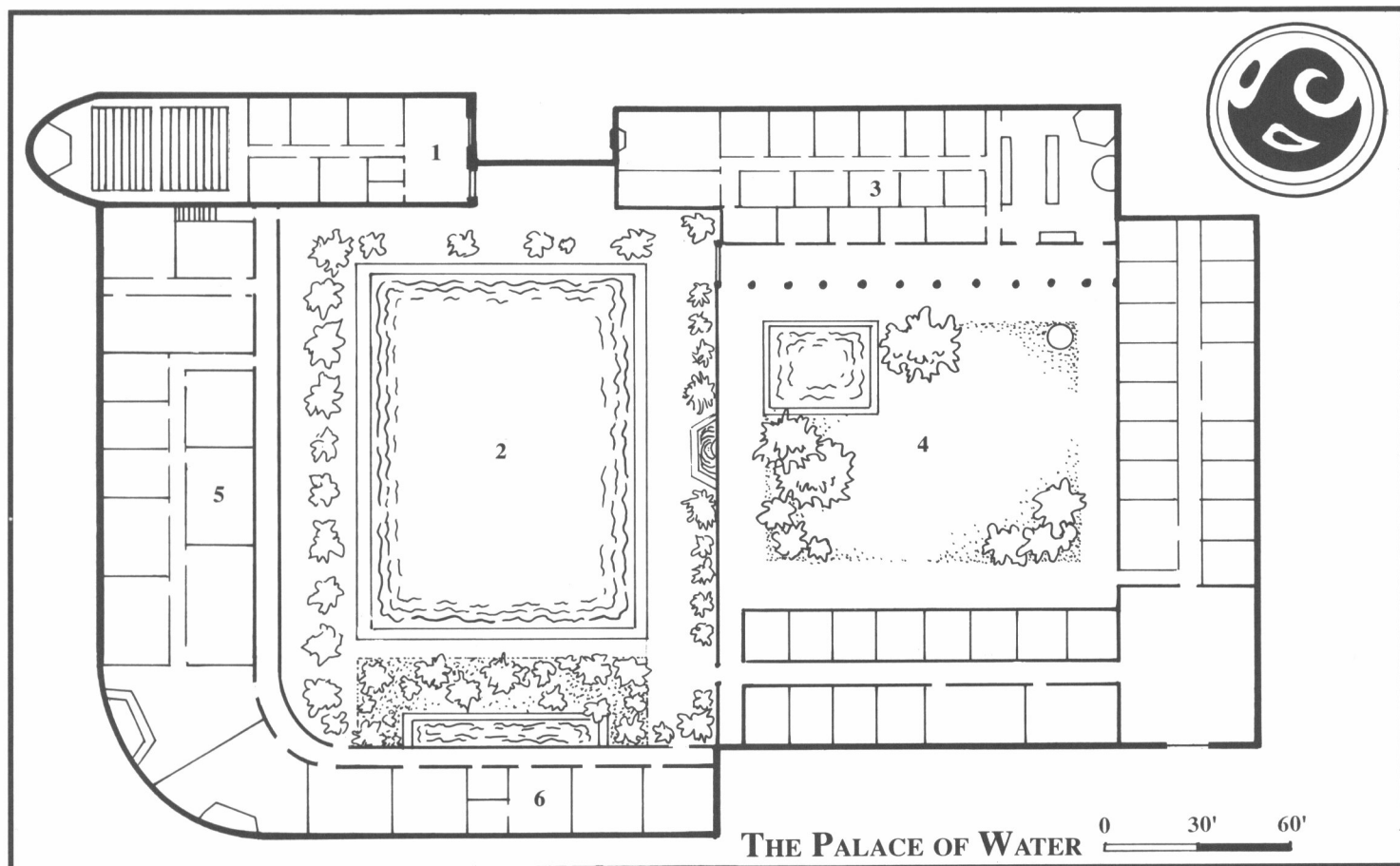
2. The Pool Chamber. This great chamber is dominated by an enormous pool of cool water that lies within a border of blue and white tiles, lit by skylights of translucent blue quartz. An intricate system of pipes and water-powered pulleys constantly replenishes the supply in the pool with fresh water from the qannats below the hill. It is so efficient that only about forty gallons a day must be drawn up by hand and added to the flow to keep the process going. Around this indoor lake is a wide walk of stone; then come rows of seats used for lounging or for viewing a speaker or performance on the small stage at the pool's end.

3. Servants' Wing. In these chambers the cooking, laundry, and other needs of the household are attended to. There are also apartments for the staff members and their families. The rooms are all of grey stone as in the rest of the house, but the windows are clear to allow for better lighting.

4. Courtyard. This large courtyard holds a number of small trees and shrubs, brought from the Gaj to offer some shade here. Stables line the outer walls and hold the horses of the regent's family, as well as those of the other households of the seven which do not have such facilities of their own.

5. Day Rooms. The first floor of this wing is taken by rooms similar to those found in area one above. These are somewhat larger and host more important business but follow the same motif in their decorations. The most pleasant chamber in the house is among these. It is a small room, not more than fifteen feet in width or length which holds only three black oak chairs. In the center of one wall stands a delicate fountain made of fine crystals strung on wires of silver and gold. As water is poured upon these, a music is created that is wonderfully soothing and restful. No magic is involved; only the superb artistry of a Númenorean craftsman whose name is lost to history created the delightful music. This is where the Water Minister brings his most respected and important guests.

6. Apartments. Above the dayrooms are the apartments of the regent and his family, and chambers for their guests. These are decorated in a manner that befits the rest of the house, with grey stone, dark wood, and blue glass. The sheets and blankets as well as the upholstery of padded chairs are of and have been chosen with great care, to enhance the atmosphere.



10.14 THE HOUSE OF WARCRAFT

The avenue on which the palaces are built is headed by The House of Warcraft. Built in the style of a Haradan desert fortress, it has an imposing appearance well suited to its name. The walls are built of the yellow stone common in the Haradwaith, and the buildings of the house are incorporated into the defensive stone-works. The regent who takes this mansion assumes responsibility for the upkeep and command of the city's elite guard, the Visi. These men are quartered in the building and drill on its grounds.

1. Courtyard. Entered through a tunnel-like hall running through the base of the mansion's wall, this yard is used for drill and review of the men of the Visi. It is floored with flags of yellow stone, with an area of bare earth near the center where mock combats are held. There is always activity in the court as Visi go through their training day and night, honing their skills unceasingly.

2. Servants' Wing. In the cramped rooms of this portion of the palace, the support of the household is undertaken. There are laundries, workshops, and kitchens. The added burden of the soldiers quartered here requires a staff that is more than twice as large as any other mansion's.

3. Stables. In this open stone building, the horses of the Visi commanders are stabled. These are exceptional beasts, and in most ways they are treated with more care than the palace staff. The beasts are bred and trained for their duties here, and most will respond to the instructions of only one man.

4. The Tower. Rising some fifty feet above the earth in three stories, this square, stone tower dominates the palace. It is pierced with arrow slits through its outward walls and through the ceiling of the entrance hall. The interior, however, has been converted to serve more than simply defensive duties. It is used as the administrative offices of the guard, and for the storage of their equipment. The Tower is set up with an eye toward efficiency rather than toward comfort. The furnishings are plain and sturdy, adding to the military flavor of the mansion as a whole.

5. Apartments. Here, the regent and his household live in less spartan style. The chambers are large and well fitted, but there is no emphasis on luxury. Plain wood, white linens, bare walls, and the like maintain the mood of military discipline in this wing.

6. Business Chambers. Like the rest of the palace, this area is not thought of as luxurious by most standards. Its furnishings are simple and strong, though they lean a bit more toward comfort than do those in the tower or the barracks, in order to cater to the needs and preferences of guests.

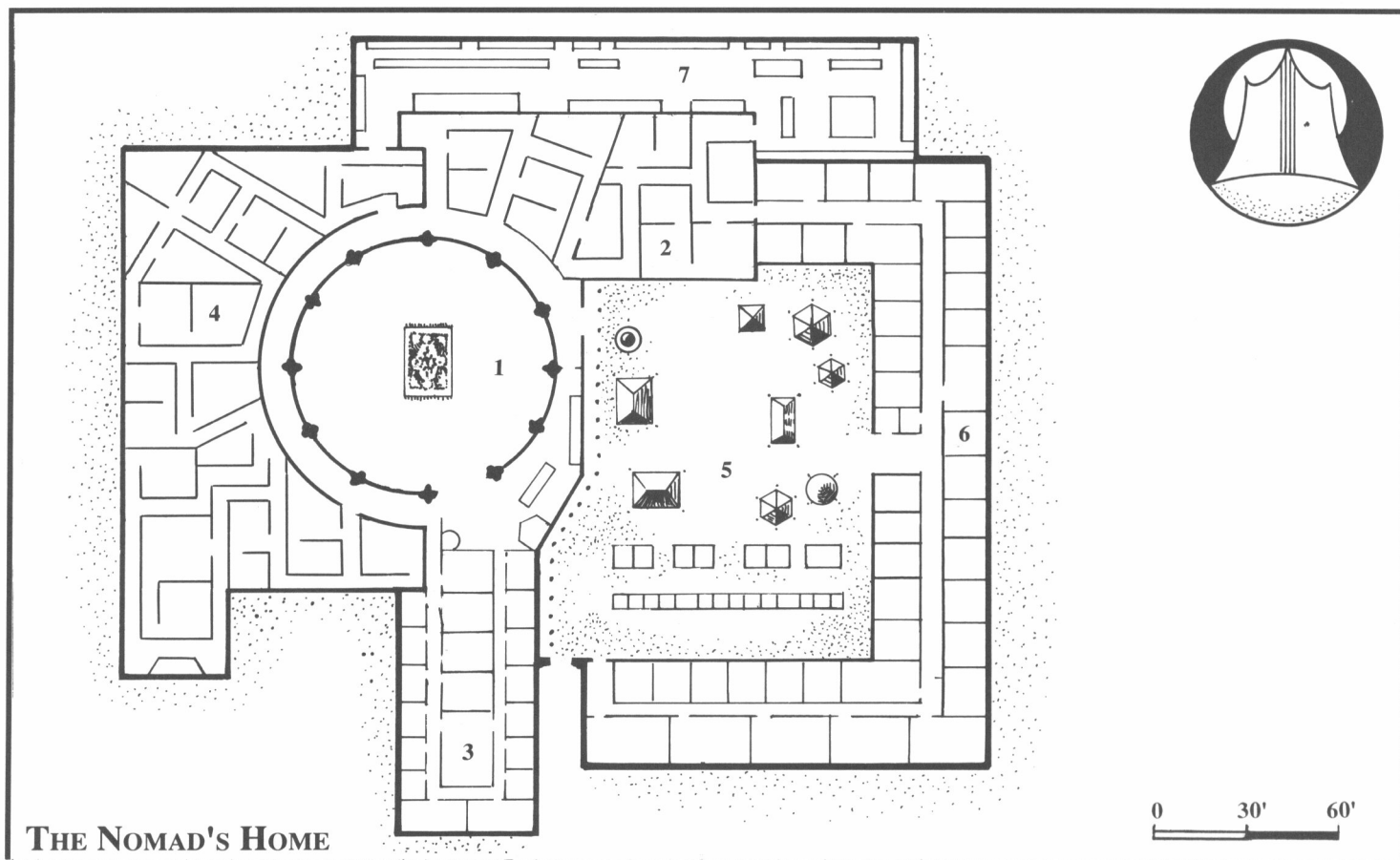
7. The Barracks. The long halls of this two story building are lined with many doors for the chambers of the six hundred men of the Visi. Here, the martial air is strongest of all. Each room is home to one officer or four private soldiers and holds the simple wooden furniture needed to fill the resident's basic needs. The guards operate in two shifts, overlapping their schedules with eight hours on duty and ten hours off. This cycles the men through in opposition to the course of the sun, preparing them to fight whenever duty calls, day or night.

10.15 THE NOMAD'S HOME

Across from the House of the River's Breeze is the most cleverly constructed of the seven mansions. Called the Nomad's Home, the stone from which it is made has been worked into an amazing representation of desert tents. The billowing and wrinkles of canvas have been captured perfectly with stone blocks of varying sizes, shapes, and colors. The master of this house has control of the affairs of the caravan field in the city below and ensures that a portion of the finest goods brought into the city by each merchant train is brought to the Katedrala to be sold in the smaller market of this house.

1. Great Hall. This circular chamber is used for entertainment undertaken by the regent. Under the high-peaked ceiling, the hall is floored with stone covered in rich carpets of many colors and patterns. Swaths of fabric are draped from the walls to create the impression that the entire chamber is no more than a desert encampment. The image is completed by the use of simple camp chairs and folding tables throughout the hall.

2. Business Rooms. These chambers are laid out like a number of tents pitched close together. Where a camp would have paths between them, the palace has narrow corridors that wind their way in a maze that only the residents of the house navigate with certainty. Each room is furnished differently, but all capture aspects of the nomadic lifestyle in their tapestries and decorations.



3. Servants' Wing. The only chambers of the palace not designed in the tent motif, these chambers were built to represent the low buildings that the nomads construct at sites where they stop frequently, like oases. They appear to be of mud brick, but are actually constructed of stone with a coat of plaster to further the image.

4. Apartments. The rooms of this section of the mansion are built like those of area 2, though larger. Their decoration is again designed to capture the spirit of desert pavilions. Silk veils and hangings of cotton gauze create an air of warmth; the furnishings, though light for easy portage, are very comfortable. The chambers are designed to make visiting merchants feel at home, as if they were on the open land, rather than in the center of a city.

5. Courtyard. In this open yard, private markets are held for the wealthy of the city. Rare and expensive goods carried by visiting caravans are brought here for sale. Prices are high, but for many items from distant lands the competition between the buyers is fierce. The markets are open only to those who have coins to spend, which limits the clientele to the rich of the Dar and foreign visitors. Even to these folk, though, some of the items for sale are too expensive, since the richer folk of Umbar or Gondor will pay still higher prices.

6. Stables. Built of wood with roofs of thatch, the stables resemble traditional structures found at desert way stations. A great chamber is set aside for the storage of feed, since many of the caravan leaders use Oliphaunts from the southern jungles as their personal mounts.

7. The Collection. Generations of regents and kings have amassed a collection of artifacts of desert life. These are the tools by which the Haradrim live their lives in the desert. From the most simple and mundane tents and water skins, to weapons of war and fine table settings of silver, this museum houses items representing all aspects of Haradan living. Many of these are quite valuable, some are even magical, but none is for sale at any price. They are held as a trust by the council and guarded by the best of the Visi troops.

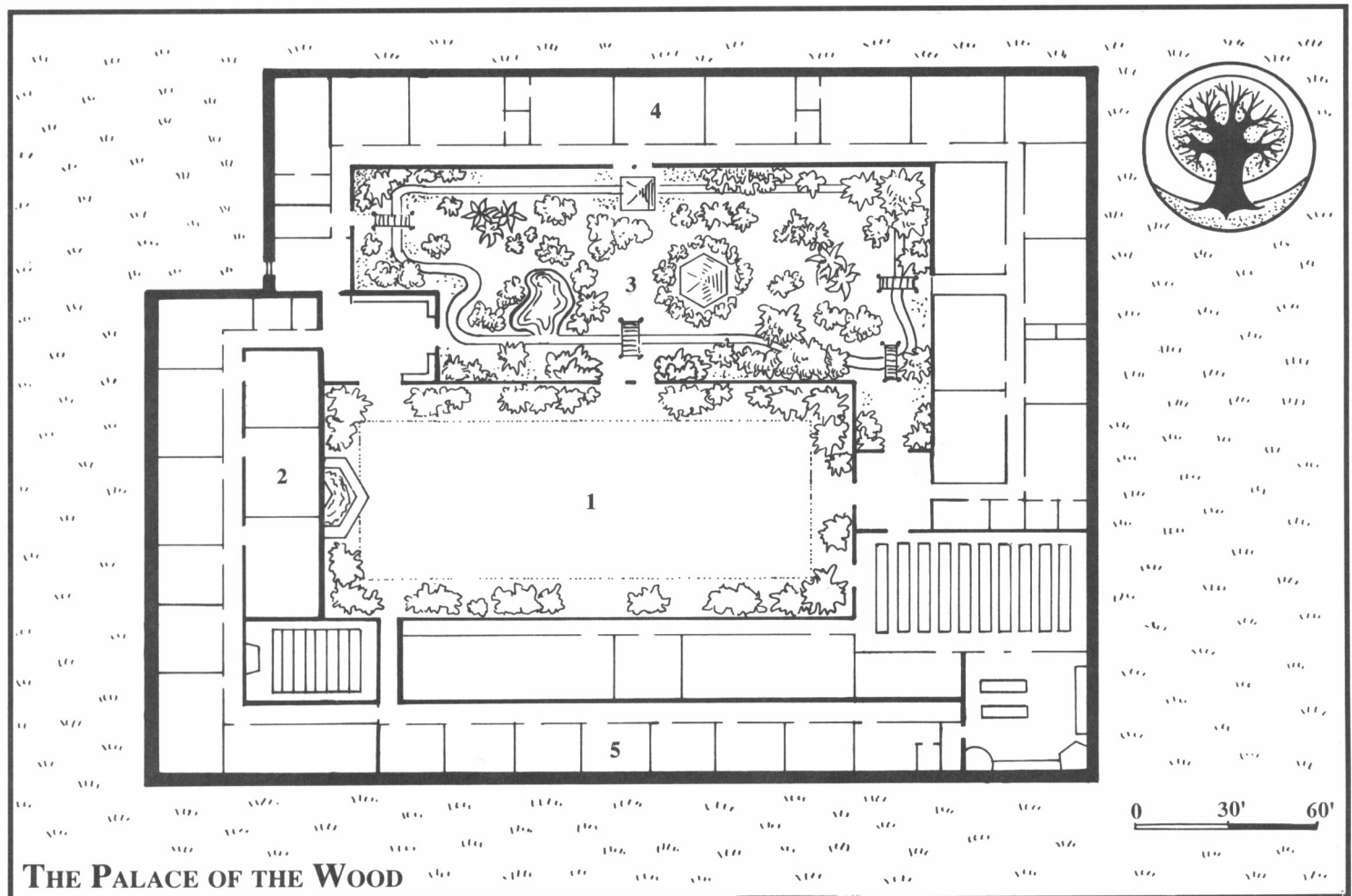
10.16 THE PALACE OF THE WOOD

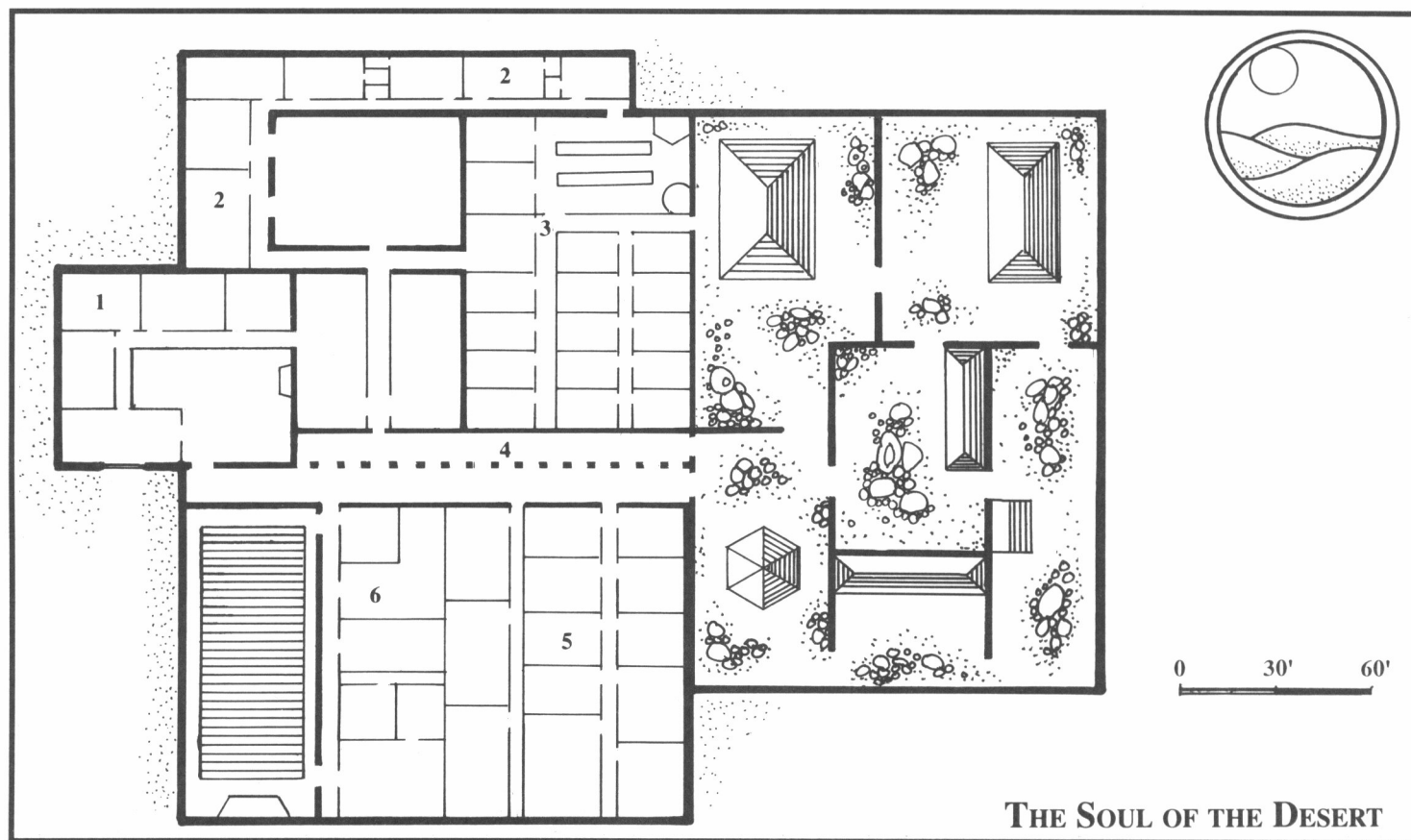
It is fitting that the regent who resides in this house, which represents the most incongruous element of the Haradan landscape, should fill the role of Ambassador to Foreign Powers. The building, like the Forest of Tears, seems out of place in the Haradwaith's arid clime. Built of wood and cared for by a crew of craftsmen, the house holds skylights of green glass and a hundred trickling fountains, lending the feeling of standing in the heart of the rainforest.

1. The Great Hall. This high ceilinged chamber is decorated to resemble a typical forest glen. Pillars shaped like trees support a roof pierced by skylights of green glass. Leaves of silk and vines of rope hang throughout to complete the picture. The floor space is not cluttered with undergrowth, but instead is open and airy, with an area at the center for assemblies or dancing, and room among the pillars around the sides for quiet conversation. A small stream runs along one side which flows out into the garden.

2. Business Chambers. In these rooms, each decorated like a forest glade, the Ambassador meets with visitors from lands to the north and south of the Haradwaith. The chambers' furnishings are of beautifully worked wood, upholstered in shades of green and brown. All has been fitted with an eye toward comfort, as well as art, and the rooms are pleasant in all respects.

3. The Garden. The towers of the Forest of Tears are matched by the trees within these walls, in spirit if not in size. A collection of jungle vegetation has been gathered here and is kept up by several full time gardeners. Jungle trees have been dwarfed to keep them from overpowering the mansion itself but still rise to heights of more than forty feet. Quiet paths and small glades run throughout, with benches of worked wood for visitors who wish to rest their feet. Birds from the Suza Sumar have been purchased from trappers and are kept in cages, filling the courtyard with their songs.





THE SOUL OF THE DESERT

4. Apartments. Opening onto the palace garden and around its perimeter are the chambers of the regent and his family, as well as a number of suites for his important guests. The decorations of the rooms are striking. Each suite has a low balcony and entrance facing the garden, but only blank walls point toward the outside of the house. This has been done to preserve the illusion of sylvan surroundings.

5. Servants' Quarters. In these simple rooms the maintenance of the house is attended to. Quarters for the staff and chambers for cooking, cleaning, and other chores are found here. They are small and rather plain, but clean and sound enough. There are always maids and butlers chasing about through the halls, keeping up with the often exotic needs of their master's guests.

10.17 THE SOUL OF THE DESERT

The last of the seven mansions was built to capture the aspect of the Haradwaith which is the most well known, the desert itself. Stone the color of sand encloses long hallways and expansive rooms that give the feeling of enormous space. The furnishings, of bleached wood and white cloth, are sparse and simple. This house, more than any of the others, succeeds in conveying the spirit to which it is a monument; it captures the soul of the desert. This eases the duties of regent who takes this house; he is Ambassador to the Nomads.

1. Reception Rooms. Beyond a door of wrought iron bars, the first chambers of this mansion spread out along a lengthy corridor. Visitors to the palace are first brought into one of these several rooms to await the pleasure of the mansion's lord. The furnishings are not particularly accommodating, but the wait, for anyone of status, is seldom long.

2. Business Rooms. For more important guests, the regent has a selection of chambers that are somewhat less formal. These are perfect rooms for the dealings of the Ambassador to the Nomads. His guests are made at home by the sense of openness the chambers hold. The yellow walls are hung with tapestries depicting the wildlife and plants of the Bozisha-Miraz. Though the furnishings are simple and plain, they are comfortable for the long discussions which the desert folk prefer when doing business.

3. Servants' Wing. As in the other houses, an area has been set aside here for the palace's staff. They live and work here, in chambers that are less spacious than those of the main house. Kitchens, workshops, and a laundry are here, among the quarters of the staff.

4. Halls and Gardens. A single hall winds its way through this end of the mansion, giving access to a number of small halls and stone gardens. Most are open to the great southern sky. Each chamber or yard is carefully designed to capture a different aspect of the wastes of Harad. One is filled with sands from the Dune Sea, another holds petrified trunks of trees, burned to death centuries ago by the heat of the sun. The central chamber, surrounded by many traps and wards, is small and resembles a small oasis. However, hidden in the depths of the chamber's pool is a gem that is valued more highly than any other known to the region: the Tear of the Goddess. A diamond the size of a fist, this stone is deemed sacred by the Haradrim. Any who might come into possession of it, though risking the wrath of a very dangerous people, would have great leverage over them. Such an acquisition would be dearly bought, though. The gem is guarded by men and beasts as well as magical wards.

5. Apartments. These rooms are less tied to the barren theme that prevails in the remainder of the house. The desert image is adhered to, but these rooms are decorated like rare sites of vegetation that follow after a desert storm. Colorful flowers and cloth upholstery add to the simple shades of the walls and furniture. These chambers display the range of beauty the arid lands hold, and the contrast is enormous, as it is in the desert as well.

6. The Chambers of the Council. Also in this large house are found the offices and the meeting chambers of the Council of Regents. These have been styled after the image of the Gaj, with wood setting off the dry tones of the palace's stonework. Each of the seven regent councilors has a suite of offices here, with accommodations for his staff. The meeting hall of the men is surprisingly small, only about twenty feet square, but it is beautifully fitted in a scheme that represents a desert oasis. One wall holds a fountain and a small pool of water; potted palms are set in each of the corners. It is not a grand chamber as would fit a king, but it is well suited to the deliberations of this body of regents.

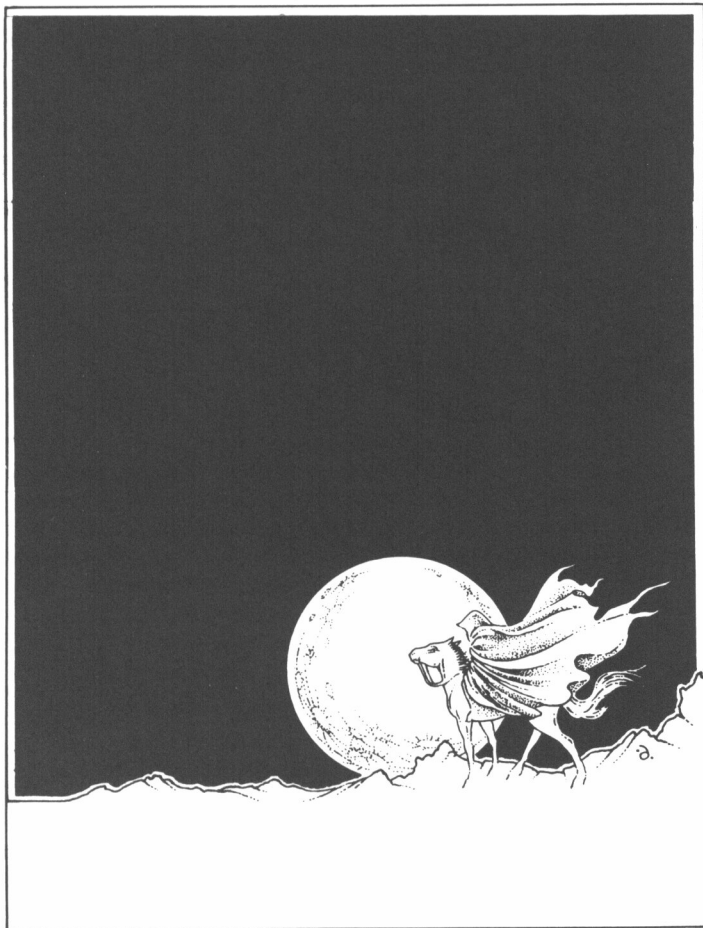
10.2 THE SELLER'S COURT AND THE SEVET KOVINA

THE SELLER'S COURT

This entire quarter of the city is devoted to trade. The area is taken up by dozens of small plazas, divided one from another by rows of mud brick and plaster storage stalls. As one passes from the High Road (which runs from the Katedrala to the city gates) toward the docks, the character of the goods for sale changes from rich and fine to simple and utilitarian. The Sloga, or Guilds, of the city see to it that everything sold in the Court is of at least fair quality. A great deal of pride goes with the lot of a Haradan craftsman, and all the goods they produce are intended to be nothing less than what they are claimed to be.

Available products run a broad spectrum. Cloth goods from rough workers' attire to fine silken veils and robes for the ladies of the great houses can be found among the stalls. Simple pots and pans or swords and armor fit for princes line the racks of the metalworkers' stands. There are goatherds, farmers, herbsellers, toymakers, leatherworkers, and basket makers, and a hundred others besides.

The daytime air is filled with the sounds of crowds of buyers and the hawkers that call after their attentions. Seven days a week, the alleys and squares are filled with a mixture of city folk, hill men, and foreigners, haggling for bargains, searching for rare goods, or just picking up the makings of the evening meal. Just after sundown, however, the entrances to the quarter are sealed, and the courts become the dominion of a rough crew of guards who patrol the cobbled streets with a pack of barely-tamed Vuk. Only the fastest and bravest of thieves makes good a raid on the storage stalls of this quarter once the guard has come out.



THE SEVET KOVINA

When night falls, the crowds that filled the Sellers' Court all day move across the High Road into a quarter whose name means, "festival:" the Sevet Kovina. The name is well suited to the atmosphere in the twisting streets that run amid forests of hanging ribbons, and between buildings that house theaters, bars and brothels. Here, the proportion of wealthy patrons is somewhat lower, since many retire to the hill for their evening entertainment. However, they are more than made up for by gangs of foreign traders and sailors that come to the quarter, looking for excitement. The narrow streets are jammed from sundown till the small hours of the night with drunk and excited men and women, singing, dancing, walking, or fighting.

The establishments of the Festival quarter show many different flavors. There are quiet restaurants and houses of refined courtesans, as well as deadly dangerous taverns and betting houses where men fight to the death for the pleasure of others. Generally, the propriety of the establishments, and the prices they charge, drop as one approaches the outer wall of the city. On the worst streets the men of the city guard are simply never seen from sundown to dawn, when they come to collect whatever refuse the night has left behind.

All in all, whether one is in search of fun or danger, the Sevet Kovina has much to offer in the way of night life. In addition, there are taverns within the quarter which act as points of contact with the less reputable professions represented in the Dar. Assassins, thieves, and spies are all to be found in dark corners of the seedier locals. Their services can be secured if the price is right, but even among these folk, the honor of the Haradwaith runs strong. Like the Covshek-Pust of the Desert, they do not haggle and will refuse to continue any business discussion once the question of price has been contended. The person who would hire a service must simply accept the offered price or bid the prospective employee farewell and seek out another. As one might also expect, these are not the most forgiving folk; any who transgress in the least matter of etiquette risk a great deal if their potential partner happens to be in foul humor.

10.3 SHOP DISTRICTS AND THE MUNICIPAL QUARTER

SHOP DISTRICTS

On either side of the Sevet Kovina and along the city wall are neighborhoods filled with the homes of the city's artisans. Each structure along the tangled streets holds workshop, home, and store for a craftsman and his family. The buildings are mainly of the traditional Haradan style, with an odd edifice of foreign aspect thrown in here and there. Most are two stories, with lodgings above and business rooms below. It is customary for these folk to carry goods to the Sellers' Court each day, but several of the working craftsmen will stay behind to keep up production. These artisans will be pleased to entertain any visitors who have interest in their goods, but choose not to brave the crowds of the market squares. Special requests and orders are also usually negotiated at the craftsmen's shops, since, as a rule, the master of a house does not take time to carry his wares to market.

The streets of these quarters are generally quiet; only the sounds of craftsmen plying their trades to disturb the air. At night, even those noises fade, and the houses settle down completely. The only disturbances to be heard then come from the occasional passing of some resident on his journey home from the entertainment district, a cat stalking mice through the alleys, or a burglar practicing his art. The areas seem naturally calm and pleasant; one can feel the upright propriety of the good folk who live here.

THE MUNICIPAL QUARTER

One side of the entertainment district is bounded by the stately avenues and large stone buildings of the governmental offices. Though in many ways the Haradrim may be considered backward, they lack nothing in the development of a governmental bureaucracy. The buildings that house the hundreds of clerks, administrators, and inspectors are on a par with the homes on the Katedrala, in which most of the officials reside. They are built primarily of local stone, but mimic the architecture of the Númenoreans, even if the craftsmanship cannot match what went into the mansions that deck the hill. Palm trees line the broad streets, and many of the buildings hold elaborate gardens in their courtyards.

The men who carry on the day-to-day affairs of governing the Bozishnarod are thought by many to be the least reputable of all the Haradrim. The bureaucracy is not terribly corrupt since most of the bribery and coercion that take place is above board and accepted. The short hours and libertine lifestyles of the ruling class elicit the most derision from common folk. This is a society where the role of wealth in obtaining office has deprived government position of most of the respect similar posts might command in another land. Here, for better or for worse, a member of the government is judged instead by the popular perception of his worth in coin as a man. Most lower level members of the administration are not respected.

10.4 RESIDENCES

Just east of the government district stand the homes of the portion of bureaucrats who do not have residences on the Katedrala itself. These are primarily clerks, scribes, and others who do not obtain their positions through wealth, but are hired as any common laborer is. They do gain special benefits however, which include free housing and salaries paid in coinage. The buildings here are much like those in the two residential districts described above, but where the others have workshops and such, these have social rooms and offices. Here as well, the streets are somewhat less jumbled and broader, though the houses are generally less well maintained. It is said among the common folk of the Dar, "These clerks have the best lives to be found among the poor, and all it cost them was their honor."

10.5 GUILDHALLS

Tucked into a corner between the Katedrala and the north-eastern face of the city wall is a somewhat less majestic extension of the municipal quarter. Here, where more government offices once lay, are the guildhalls of the city's various Sloga. About once per week, each guild will gather its membership into a hall to discuss their affairs. These meetings invariably degenerate into social events before the night is through, and by mid-evening the streets grow cluttered with guildsmen making their way toward the entertainment district.

The halls themselves are built of stone and are designed to look majestic and powerful. Most hold a single large meeting hall with a number of small offices attached, as well as an apartment or two, to house the full time clerks that each Sloga employs. In addition, the richer guilds, like the jewelsmiths, have their own vaults and act as depositories for their members. In such cases, there will also be guards housed on the premises to ensure the safety of the contents.

10.6 CARAVAN GROUNDS

Here the great trading caravans that pass through the city or unload onto ships in the port quarter are allowed to pitch their tents and picket their animals. When none are on hand, the area is a simple open field, dotted with a number of large and small sheds that stand empty, waiting for the next arrival. When the baggage trains come in, the area is transformed. Tents of all colors and sizes spring up around the buildings, where feed and tack are kept for the animals. The air is filled with noises and strange smells as the traders open their camp. Most traders are men from lands to the north or the south of the Haradwaith, but a few desert Haradrim act as guards or guides. Some of the trains are operated by citizens of the Dar.

Once the tents have been set up and the traders have settled in, they usually open an informal market amongst the pavilions. The people of the city will flock to the grounds to see what is for sale, but often they find that much of it is too expensive for them, since the visitors rarely show too much interest in bartering.

Three or four times a month, traders erect their tents and offer their wares, for a the constant flow of merchandise continues between the lands of the North and South. The common folk of the Dar gain little from the visits in any direct sense, but it does support the shipping industry in the town and account for a large percentage of food sales. In the eyes of the common citizen, however, none of this that justifies the use of a great swath of the public land for the caravan field; instead, most of these folk love the traders simply for the spectacle that they bring to otherwise boring days, and that is grand indeed.



10.7 THE MERCHANTS' QUARTER AND POOR QUARTER

THE MERCHANTS' QUARTER

The loveliest homes of the city — off the Katedrala — are the houses that belong to the city's merchants. In a walled neighborhood next to the caravan field, they spread out along palm-lined avenues in stately grace. The houses are built in Haradan style, but are larger than are found through most of the city. Many are three or even four stories high, and some have gardens in their courtyards, watered by pipes drawing up from the river's edge. It is a quiet precinct, but a favorite target for the city's thieves, since many of the residents are called to be away for several months each year.

MEK



THE POOR QUARTER

Like similar districts in cities across Middle-earth, this region of the Dar is the most lawless within the city walls. Its run down buildings, shanties, and tents house the basest laborers and the unemployed of the city. Legally, the residents here are bound to pay rent to the city coffers, as are all citizens, however, any attempt to collect the required coins was given up generations ago. Now the people of the area continue to live in their poor dwellings simply because it would cause too much trouble to attempt to evict them.

The narrow streets of this sector are choked with dirt and refuse, and the structures that line them are no better kept up. Only a few buildings are sound after generations of neglect. Where the old brickwork has caved in, it has been replaced by patchworks of wood or canvas. In other spaces, the bricks have been thrown into the streets, and shabby tents have been set up in the place of the old buildings.

Few who do not live there journey into the poor quarter. Those who do not belong are not welcomed and often face trouble. However, tough folk who come to strike a deal with the criminals who have set up their headquarters here are generally safe from the attentions of the residents; robbers work the entertainment district, where there is more profit to be had.

10.8 TRADESMEN'S HOMES AND THE PORT

TRADESMEN'S HOMES

Here, in a neat collection of typical Haradan buildings, the laborers and craftsmen of the port quarter make their homes. Though the buildings are smaller and more densely packed than those of the quarters described in section 10.3, there is the same air of proper, clean living here. Each narrow house holds two families, one on each story. The street fronts hold separate entrances, one with a stair, and the two families share only the chimney, which is at the building's center and has two fire places on each floor. Though the houses are by no means all identical, most follow this plan. In a few spaces throughout the quarter, small garden plots are set out where families, or groups of families, grow some of what they need to eat. These add some greenery to an otherwise uniform, dusty-white scene.

The folk who live in these homes are generally good, sturdy stock, with traditional values and strong spirit. Of the city's populace they are perhaps the least affected by tides of change, but even here the foreign goods and new ideas that have come with the growth of trade are beginning to play a role in daily life.

THE PORT

A substantial portion of the Dar's current prosperity results from the activities of the city's small port. At these stone piers, ships of nations south and north of the Haradwaith dock, joined by vessels owned by the shipping companies of the Dar. Goods from caravans are loaded to find the rest of their way to the ports and markets of the North. Passing ships provision themselves for their journeys. The jetties bustle with men running to service the needs of their masted visitors.

Also in this quarter one finds a number of large warehouse complexes built in recent years to satisfy the needs of the shippers and the facilities of two families of shipwrights. These two families own property on either end of the row of piers, where space has been cleared for hauling vessels ashore for repairs. Each yard also has room for the construction of new ships. When refitting or overhaul is needed, or a ship has become waterlogged and simply needs a place to dry out, these two clans compete fiercely for the business. They also vie for new production contracts when one of the local shipping moguls has need of more tonnage.

A ferry also serves this district, making trips across the Rijesha for caravans that wish to cross. This service is expensive, but most caravan leaders deem it wiser than risking the journey upriver to a reasonable fording spot. This concern maintains small docks at the north end of the port quarter and directly across the river and makes the trip in large, flat-bottom boats.

10.9 THE SURROUNDING LANDS

Outside the city proper is a nebulous region still associated more with the Dar than with the rural areas. These lands include small farming settlements where wheat and other crops are raised in the hard soil for the consumption of the city folk. Farmers take their goods to market in the Dar, doing business at the Sellers' Court. There is also the plantation of the Ice Seller to the north of the Rijesha (section 13), as well as a number of small estates where members of the city elite take their leisure, away from the hectic noise of the Dar. Unlike territory within the city limits, these pieces of property are considered to be owned, rather than rented, and so are tied to particular families regardless of their economic fortunes. Often these properties are sold to finance some political move, so a close eye is kept on them by the powerful of the Dar.

11.0 THE CITY OF TRESTI

Southeast of the Bozisha-Dar, where the Hills of the Moon meet the Gaj, travellers and caravans pass through the city of Tresti. Neither wealthy nor cosmopolitan, this is a town that would appear backwards in the eyes of most. The folk who live there prefer the term *pravi*, or “proper.”

As the Dar is the focus of Far Harad’s political and economic activity, Tresti is the center of the Bozishnarod’s religion. It is here that the body of their great hero Junast is said to have been brought after his ordeal in the land of Vatra. Legend recalls that the great well that is the city’s center was created by the Goddess to mark her champion’s grave, and from it the entire city is watered. To honor the place, two institutions have their homes within the city walls, the College of Shamans and Junast’s Guard. Around the well itself is a garden surrounded by a circular wall. Outside the wall are six neighborhoods of the city which hold the buildings of the two orders, along with the shops, taverns, hostels, and homes of the citizens who cater to the needs of pilgrims from all across the Haradwaith. Enclosing everything is a second wall which marks the farthest extent of watered land.



11.1 LAYOUT OF TRESTI

The City of Tresti is built around the garden of Junast’s Well like a wheel. A road runs about the perimeter, just inside the wall, and six tree-lined avenues connect with the hub, where gates lead into the garden. These avenues divide the city into six districts which are known as *kotar*. At the northeast end of the town is one gate piercing the high wall, and opposite it is another. Outside of each is another, smaller village composed of the tents of nomads who have come to pay homage to the Hero.

General descriptions of these areas of the city are given below. A few things, however, are common through all of the *kotar*. All buildings are of plain Haradan style, made of sandstone blocks covered with white plaster. Their roofs are flat and are often used as an additional story, with access through a trap door from below. The larger buildings in the temple complex have doors of brass-bound wood and windows of glass, but most of the structures use only curtains of beads to separate inside from out. City streets are paved with stone blocks, and in general are kept clean. Even the smaller alleys and lanes are well-planned and run straight.

1. The Garden of Junast’s Well. Within a tall, circular wall of sandstone is set one of the loveliest gardens of southern Middle-earth. Constant watering from the well at the center allows a wide variety of flowers, shrubs, and trees to flourish here. The greenery has been brought from all parts of Raj as well as from the southern lands beyond the Yellow Mountains. Fruits and spices grow year round, and the air is always laden with the scents of a thousand different blossoms. The shrubs and flowers are set off by a network of paths of yellow stone, and the park is dotted with glades that hold benches of the same stone. At the center of all is the well itself. According to legend, the well was no more than a small hole in the side of an outcrop of stone. Today, it is graced by an elegantly sculpted basin about thirty feet across, into which the water flows. From this, buckets are continuously being drawn by priest-initiates from the nearby temples to water the many plants.

2. The College of Shamans. Here, in a series of large buildings the College of Shamans (see section 8.5) has its grounds. Dormitories, offices, instruction halls, and a great library stand among shady trees. Other streets lead to smaller structures where the staff of the college make their homes. The *kotar* has a still and respectful air to it that complements the scholarly academic nature of the men who live here. Through most of the day and evening, the ways of the *kotar* are alive with the passing students and masters, hurrying from one hall to another or on their way to another part of the city.

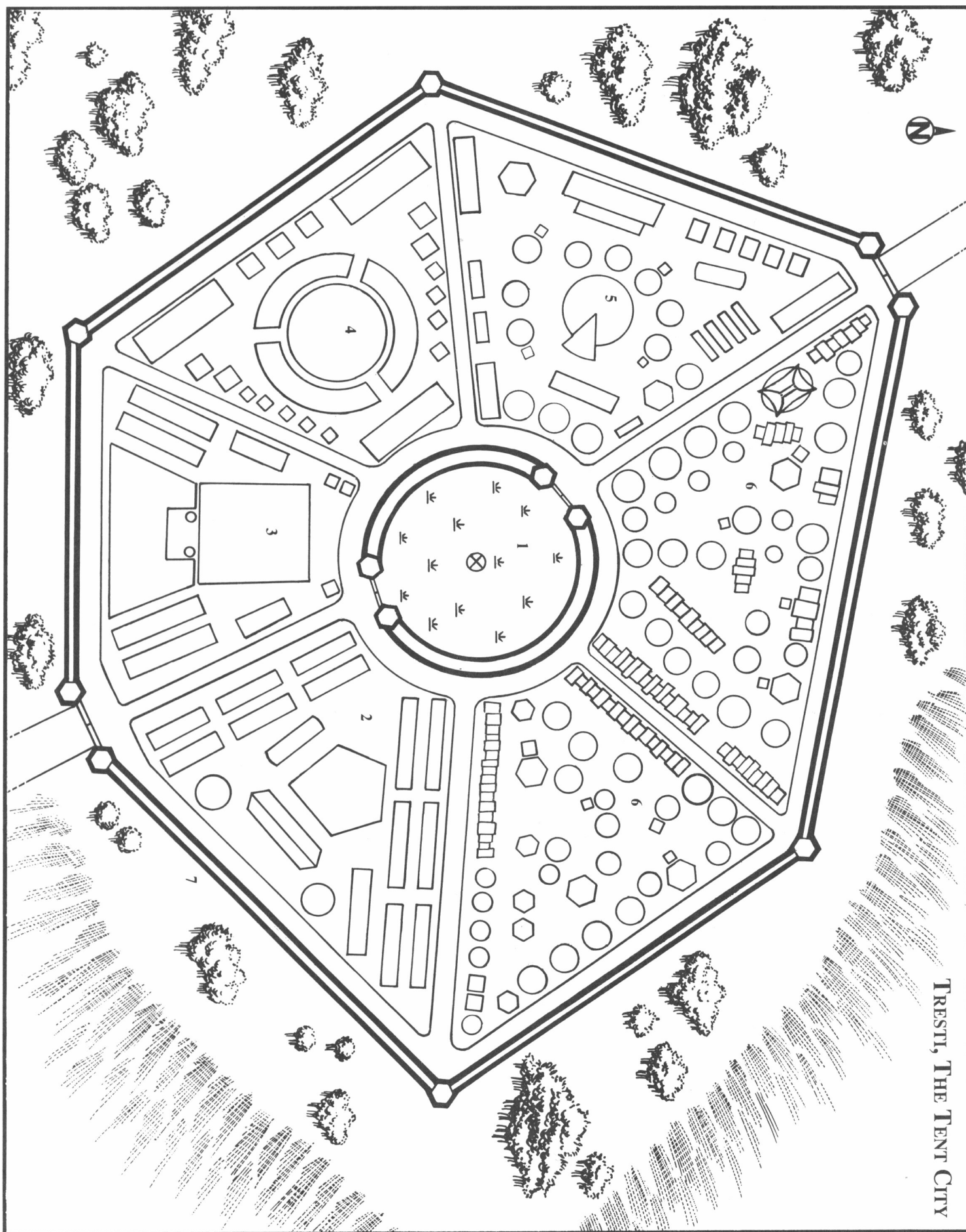
3. The Barracks. Rows of armories, barracks, and mess halls fill this portion of the city, surrounding an enormous, trapezoidal drill field. The streets are lined with the low trees of the Gaj. The precision with which they are groomed supports a strong sense of order and discipline that seem to rise from the earth here. During daylight hours, one can see soldiers practicing their skills on the great field. Men no longer on-duty wander among the trees. Even at leisure, these soldiers do not completely relax. They are kept ready to meet any threat to the sacred city. Even when there has been no attack or attempt at desecration for generations, the fanatical loyalty which has brought these men here will not let them diminish their vigilance. Though they number only about four hundred, these men are thought by many to be a more powerful body than the Visi of the Dar.

4. The Temple District. This area of the city is more taken up by winding paths than by buildings of stone. It holds three buildings that would typically be called temples, built of great stone blocks on a very grand scale. One of these is set aside for worship by the shamans themselves; another, the largest, is open to all who come to the city. The smallest and most beautifully decorated temple is set aside for the use of the King and has stood idle for many generations. Around the temples is a maze of walls into which are set shrines to the memories of heroes of the faith. Hundreds of niches hold small statues or totems devoted to the men who have died in the service of the Goddess of the Moon. Talismans carried by the clansmen of slain warriors represent separate “household spirits.”

5. The Merchants’ Kotar. The material needs of the many folk who journey each year to Tresti and of its permanent residents are filled by the businessmen of this quarter of the city. In houses that match the shops of the Dar, with store or common room below and home above, these proprietors handle feeding, clothing, and otherwise supplying a demanding market. Although most of the faces change from week to week, the needs of the patrons are relatively constant, and business is good. A variety of shops thrives in this district, including taverns (from rough-and-tumble to quiet and sedate), and sellers of all sorts of goods from charms and herbs to weapons of fine steel. Almost anything that can be found in the Dar can be purchased here as well, though quantities and choices are fewer.

6. The Night’s Quarters. In the remaining two quarters of the city stand a mixture of homes and hostels where the citizens and the wealthier visitors spend their nights. Homes are typically two story structures ranging from four to thirty rooms. Each is surrounded by a small garden, and some have enclosed courtyards as well. Through the days, these streets are usually travelled only by the children of the city, playing their games under the hot sun. As evening comes, there is more traffic as the folk return to their beds, but as night falls, the city takes on a hush that holds well into the morning hours. The trading life that fuels the economy of Tresti calls for activity late at night, but mornings are quiet until nearly midday, except when great caravans roll into town. Caravans are not dependable, and when they arrive, there is more than enough work to be done, so the town begins to buzz whenever a train appears on the horizon.

7. The Tent Cities. Clustered around the city’s two gates, two transient communities meet travellers headed for the temples. The Haradrim here are either too poor or too set in the desert ways to take accommodations in the hostels of the town. The baked earth is scattered with sites dug into the hard soil and topped with low walls of stone blocks. To these, visitors need add only a top of canvas. This kind of pavilion provides better temperature control and greater privacy than a simple tent and is the favorite among the nomad folk. Among these structures are set numerous tents belonging to those who arrived when all sites were taken. Narrow tracks weave in and out of the temporary homes and are busy throughout the day and evening with Haradrim strolling or stopping to chat, and setting up or breaking their camps. At night, late revelers are expected to keep to the entertainment district inside the wall.

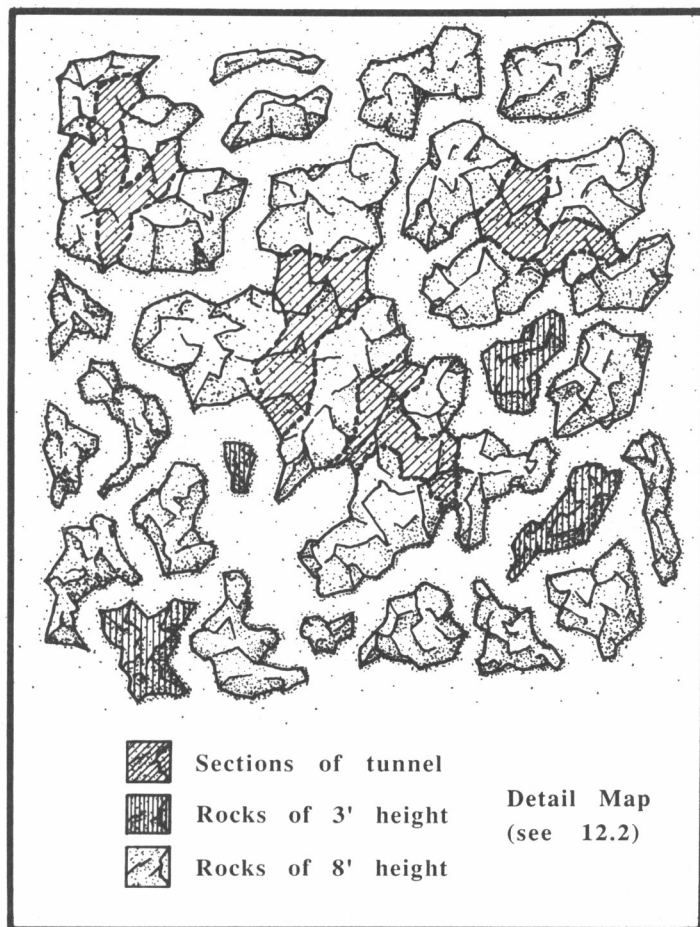


11.2 DAILY LIFE IN TRESTI

It is said by the Haradrim that the sweetest life to be lived in the land is found in the Sacred City. Though temperatures are as severe as most of the Haradwaith, occasional rainfall and moderate winds serve to make the Gaj somewhat more hospitable. Food and water are available in ample amounts, and the fauna of the wood are not hostile. It is as comfortable a region as one might hope to find in such a land.

Under the leadership of the Diet of Junast, the citizens of Tresti lead peaceful lives. A spirit of brotherhood fills the air of this religious center, and the faces of the townsfolk are friendly and open. Very little crime is enacted within the walls, though on occasion a thief will come from the Dar or elsewhere to prey on unsuspecting visitors to the city.

All in all, life is calm and quiet in the smaller of Harad's cities. Only religious festivals stir the folk; such celebrations are filled with pleasantries and tales of hope. The majority of the citizens are pleased and grateful to live here, even though they know that the Dar might offer greater opportunities.



12.0 A DESERT FASTNESS

For miles outside the city of Bozisha-Dar, across the Brij Mijesec and stretching far into the actual desert lands lies a scattering of small, close knit communities tucked into pockets wherever men have found a place to fortify. These strongholds are home to the warrior clans of the Bozishnarod. Here, tough family groups live a life that any man would call hard, and from their trials they have grown into a breed of fighters, the like of which is rarely seen in Middle-earth. They live and fight, from early childhood, with a tradition of piety and honor legendary among even the tough folk of Haradwaith.

The homes they make for themselves are as hard as their lives have always been. They choose defensible sites on high hilltops or build into systems of arroyos and piping, where water courses have carved out tunnels and gullies in the rocky soil. Carefully constructed walls and redoubts of stone add to the natural fortifications to make each fastness a formidable shelter for the clan, protecting them from the raids of their neighbors while acting as a base of operations for the raids they themselves conduct.

Though the face of the land makes each encampment unique in layout and structure, there follows a detailed description of a representative stronghold. People described are typical of the warrior clansmen, though different times and political climates, as well as the diversity that can be expected in any population allows for a variety of outlooks from one camp to another. In play, if this is the only community with which the PCs are expected to have contact, it can be taken as is. If several sites are to be visited, this should be taken as a model with variations thrown in as the GM sees fit, to add diversity.

12.1 A HISTORY OF GUSAR'S DJEBEL

The Djebel, or hill, controlled by the Gusar clan has been their dominion longer than the oldest of them can remember. It is a hard outcropping that stands on the southern edge of the Brij Mijesec, a good location for practice of the family business, land-piracy. Legends recall that many generations ago, the founder of the Clan, the first Gusar, led his followers to take the hill from a band of Poganin, or foreigners, and his folk have lived there ever since. They make their living by raiding caravans en route along the Men Falas to the Bozisha-Dar from the lands of Tulwang, Hyarn, and Usakan, but, like all of the warrior clansmen, there is more to these men than one might expect from a rude brigand. Piety is valued as highly as life by the Gusars, and they are fiercely loyal to their nation.

In years past, the warriors of the clan have served many times with the armies of the Kralji and under the Regent Councilors. They fought against the soldiers of Hyarmendacil I, when many died as heroes. Even before this, legends say, the armies of the Storm King suffered at the hands of the Gusars. Their history is long and splendid, and through it runs a single thread: they have always warred on the Poganin, the foreigners who come to defile their land.

Times are not so hard as once they were. There are no invaders or conquerors to battle, and a good living can be garnered from banditry. It is a time of comfort and a time to return to their age old pastime, feuding. Now the warriors divide their time between sacking baggage trains and sorties against two clan strongholds not more than two days' ride distant, the fortresses of the Kalnarti and the Roppro. Life today, under the one hundred thirty-second Gusar, is reminiscent of the days which the most pleasant of legends recount.

12.2 THE LAYOUT OF GUSAR'S DJEBEL

The hill that is home to the Gusar clan is one of the finest sites for such a camp in all Haradwaith. It mixes the bandit clans' three most favored terrain features into one formidable fortress. It has the advantage of height, rising several hundred feet above the surrounding flats, and its slopes are riddled with water-carved tunnels and gullies worked by clansmen into a network of trenches that would slow any army to a crawl, even if it were not defended by the viciously formidable warriors of the family. At the crown, on a small secondary hillock, they have refitted a fort that is older than any tale the Gusars tell, and make their homes, mess halls, and workshops within it.

Described here are the chambers of the renovated fort and two campsite areas, but in the generations that the clan has held this hill, almost every inch of its surface has been worked by their hands at some point. Its slopes are a tangled maze of trenches and tunnels, based on the natural face of the land, but enhanced by the craft of the Gusars. This is very rough ground for any attacker. For individuals and small groups, encounters can be handled using the map, choosing the desired direction of travel and the location of the encounter in the map at random to provide diversity. In general, the paths are linked; one must simply follow the incline of the land to find a way up or down. Passage through them at a normal pace will bring one from the ground to the upper camp in about half an hour; moving cautiously will raise the time to two hours. Alternatively, the stairs on the hill's east face can be climbed in fifteen minutes.

The fort is of Númenórean origin, a relic from the days when adventurers from the West carved out little niches all along the coasts of Endor. Originally made of white marble imported from the Yellow Mountains to the South, the fort remains, but the ages have taken their toll on the stonework. In places, it has been replaced with the softer, yellow sandstone of the local area. The wall around the Main Yard is almost twenty feet in height, with a crenelated top. The buildings are flat-roofed and rise about ten feet for each story. As the ground drops away toward the western end, the foundations follow it, placing almost one hundred fifty feet of sheer stone wall between the top of the west tower and the ground at its base.

1. The Main Yard. This large, open area is usually full of clanspeople. During waking hours it serves as a common and a market, with a bustling, busy air and a great deal of noise. The linen-swathed folk jostle and crowd about, or form into knots where goods are traded or tales told. An occasional fight will break out during the course of a day as well; bets are taken, the brawl ends, and life returns to normal. In the evenings the mood is festive. After dinner, the clansmen drink. Around eleven in the evening things settle down again. Many walk back to their tents in one of the campsites, but there are always at least a dozen revelers who bed down where they are instead and sleep through the night in the open. Twice a day, an hour after sunrise and two hours past noon, the yard clears. These are open practice times for the warriors of the clan. An old soldier or two will give the call to clear the space, and a disciplined drill will begin. These sessions last for two hours, and any trained fighter who observes one will surmise that the clansmen have earned their tough reputation honestly. A large and sturdy double gate pierces the wall at the fort's east end. Inside, the floor of the yard is dust and hard earth, though out of sight and a foot beneath it are flag stones of marble from an older time. The area has a somewhat untidy appearance, with assorted tables and handcarts lying about and various artifacts piled on them or leaned against the stones of the wall. On a cart by the east wall of room four lies a heap of spears for use in the fort's defense, and under it are some thirty wooden shields. The other items that might lie about will change day to day as the clansfolk pass to and fro, but at any given moment one can find the same assortment of odds and ends as might be expected in a typical village square.

2. The Barracks. The home fort of the Gusars is always garrisoned. In rotating shifts, fighters take tours of duty here in the barracks. For a month at a time, they forego the pleasures of the raiding life and remain at home. On any given day there will be 25 to 30 young men stationed here. Standing eight hour watches, the men are split into three groups, with one band asleep on each shift. Two experienced men command, one of whom is always awake. Garrison duty is not popular among the warriors, so those stuck with it tend to be somewhat sullen and spoil for a fight. The barracks chamber measures twenty-five by thirty feet and holds little more than fifteen sets of bunkbeds and the personal goods of the men on duty. In the chamber's northwest corner, a steep stair leads up through an opening in the stone ceiling to the floor above.

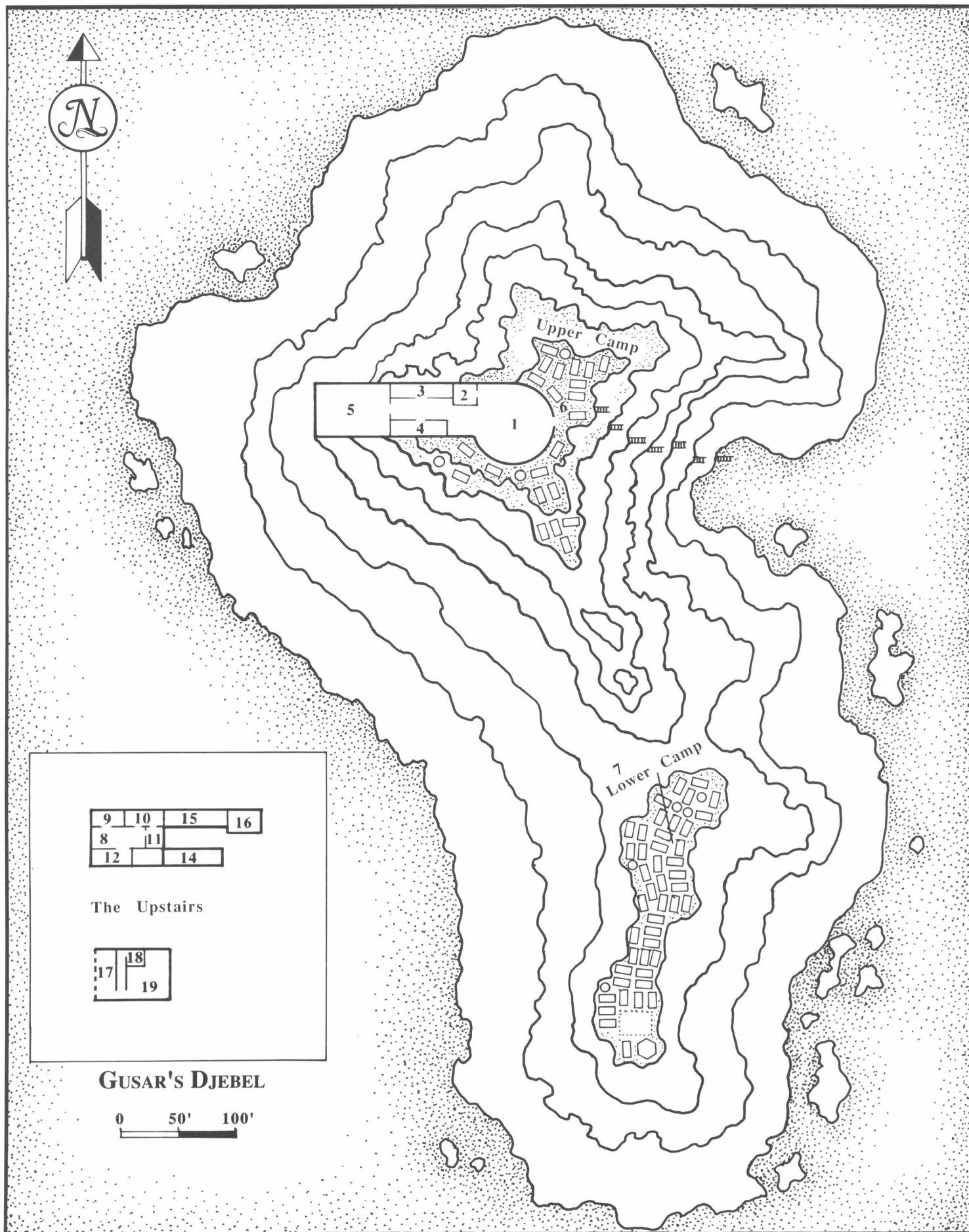
3. Storage Room. In this long room, the Gusars keep a hoard of provisions. It consists of food stuffs for day to day use and for use in time of siege, linens and garments, and numerous other items that are needed by the community. All is overseen by a quartermaster as foul-tempered as the day is hot. No requisition is so small as to escape his condemnation of wastrels and profligates. However, under his supervision, the stores have gone for more than twenty years without a serious shortage. With such a record to support him, he has little trouble at all bringing the wrath of the Gusar himself down upon anyone who appears to waste the fort's supplies. By this the man, whose name is Mammanat, wields quite a bit of power in the small community.

The quartermaster sleeps in a corner of his store house. The few who have made the attempt swear that no man can cross the room's threshold at night without waking the old man. In daylight hours the duties of the store are carried out by Mammanat and two young assistants. The room is never left unattended.

4. Infirmary. Across the court from the store house stand facilities to care for the sick and wounded of the Djebel. The long chamber is lined with simple cots and the west end holds a closet where medicinal herbs and the tools of the healer's art are kept. Opposite this is a small office that serves as work space and quarters for the clan's herbalist. The care he administers is quite good, but herbs of power are always difficult to come by in this region of the land, so only the most grievous injuries are treated with them. Most of the casualties must depend upon normal convalescence. At any given time the herbs that will be on hand can be determined by application of the standard rules of searching in the region, with each 15 points rolled above the required score representing an additional dose. For this, herblore skills will have no effect; however, even the rarest of herbs may be available if a high enough roll is made.

5. The Hall. In this great chamber, clan meetings are held. An enormous fireplace dominates the room, its brick chimney rising through the common room and the Gusar's chamber above. Around the fireplace are scattered benches and low tables made of rough wood imported from the South. The floor is of stone, but enough soil and dust lie over it to make its color indiscernible. At the rear, in the north west corner of the chamber, is a set of stairs providing access to the second story. At noon and in the early evening, this room is used for the preparation of a huge meal for all the clansmen. Throughout the day and into the evening, it bustles with the preparations or cleaning that are involved in feeding such a crowd. In addition, about three times a month, the lord of the clan will call a great meeting of his followers. On these nights the hall rings with their discussions until the coming of the dawn, but most midnights find things beginning to settle down. By an hour past, the chamber is usually still.

6. The Upper Camp. Outside the fort's gate stands a small plateau on a level with the building itself. On this, many of the clansmen who are not entitled to rooms within the walls make semi-permanent homes in their tents. Like the tent cities of Trest, this camp and the one that lies farther downhill are made up predominantly of sites cut into the face of the earth with only a foot or two of actual canvas tent erected above the surface. Like any village or town, this collection of shelters is somewhat busy through all of the waking hours, with men, women, and children coming and going along the paths that separate the tents. At night, a hush falls just after sunset, but there are still comings and goings until late evening, when the last of the residents return from their visits and revelry.



7. The Lower Camp. This is, for the most part, a larger version of the camp described in number 6 above. The upper camp holds roughly twenty structures; here, fifty sites are filled. The folk here tend to be more sedate than those who live on top of the hill; most have chosen the more distant camp in an effort to hold onto a semblance of the nomadic life that many of them lead while the clan is raiding in the desert. One feature that distinguishes this camp from its neighbor is the corral that lies at its north end. Here the horses for the clan are kept and tended. They are a wild herd of animals, bred and trained to fight as fiercely as their masters. Though they are renowned for their obedience and fearlessness in battle, each is willing to obey no more than a handful of riders and handlers. A foolish man may make the mistake of sneaking into this corral alone, but only once; little would be left of him by the time the Gusars chose to call their animals down.

8. Captains' Common. The chambers of the clan chief's three captains are found above the fort's great hall, surrounding the common room. It is comfortably fitted, by Haradan standards, with low chairs and tables of leather, bone, and wood, as well as bronze braziers that hold coals to add to the heat of the chimney. The room is hung with webs of silk and lace in traditional Haradan style; on the west wall are three tall windows, blocked with iron grates. This chamber is not busy at most times, since the captains spend the majority of their time in the fort below, with the clansmen. However, it is used for planning sessions among the clan's leaders once or twice a week. Otherwise, there is only the coming and going of the captains to stir the silence of the room.

9. Senior Captain's Chamber. This spartan room is home to the eldest of the three clan captains. Tradition holds that these three positions be held by two established and married men and one younger bachelor, with a system of rotation to bring the youngest up through as old seniors retire and new initiates are appointed. The current senior, a man known as Harn-gorin, is nearing the age of retirement, but is still relatively strong and wily. His apartment is furnished with the simple fittings of a field camp, for he is little taken with luxury or leisure. His temper is even, and he is cool in debate, but Harn-gorin is a man with little love for those outside the clan. Thus, his council tends toward the aggressive. Many attribute this to the abduction of his only wife, twenty years ago, by a vengeful caravan chief.

10. Seraglio. This room has stood completely empty since Harn-gorin's wife was taken from it. Its bare walls stand as a monument the loss of his beloved.

11. Apartment. The Captain Initiate of the Gusar clan is a fiery young man named Opar. He has served two years in his post and is confident and strong. His apartments show much more indulgence than do those of either of his superiors, with drapes of red, white, and yellow silk hanging between lovely furnishings of black oak and brass, liberated from a wealthy travelling merchant. In the councils of the Gusar, Opar finds an ally in the Senior Captain as both lean toward action.

12. Captain's Chamber. The third of the Captains is a milder man than the other two. Toller Relt acts as a tempering influence in deliberations. He is thought of by many as being somewhat weak, but the clan chief is well aware that this man is his most valuable aid. Where the other two captains, because of their personalities, call for action, Relt's moderation is based upon pure strategic thinking, and his mind is exceptionally keen. This apartment is appointed with furniture of wicker and rattan brought from the dense jungles of the South and carpets from the weavers of Gondor. Relt is by no means an epicurean. He is a typical Haradan, and displays a sensible pragmatism.

13. Seraglio. Relt's seraglio is home to his three young wives. It is quite comfortably furnished with all of the silk pillows and hanging veils that are typical of such chambers. The women spend their days in the company of the clan's other wives in the lower chambers of the fort, or out on the Djebel itself, working to support their community. All three are as tough and strong as their companions, and their comfortable station has done little to soften them.

14. Apartments. In these four chambers, senior men are housed. The rooms are entered from a balcony running along the front of the building, with a set of stairs at the eastern end. They are comfortable, though not luxurious, each holding accommodations for a man and one or more wives. These rooms are occupied only in the evenings and at night as the residents spend the rest of their time out among their clansmen.

15. Dormitory. Here the youngest of the children are kept. Once they are ten years old, the clan's youngsters are expected to fend for themselves in the camps out on the hill, bedding down with their playmates in spare tents or under the stars. Until that time, they live in this long chamber and are tended by women of the clan. Their home is entered by a stair at its east end, where the resident nurse has her chamber. Stacked cots run the dormitory's length, allowing for just over fifty children. Usually, about thirty children are under the nurse's supervision. The area is busy throughout the day and most of the night with the coming and going of the children and their caretakers.

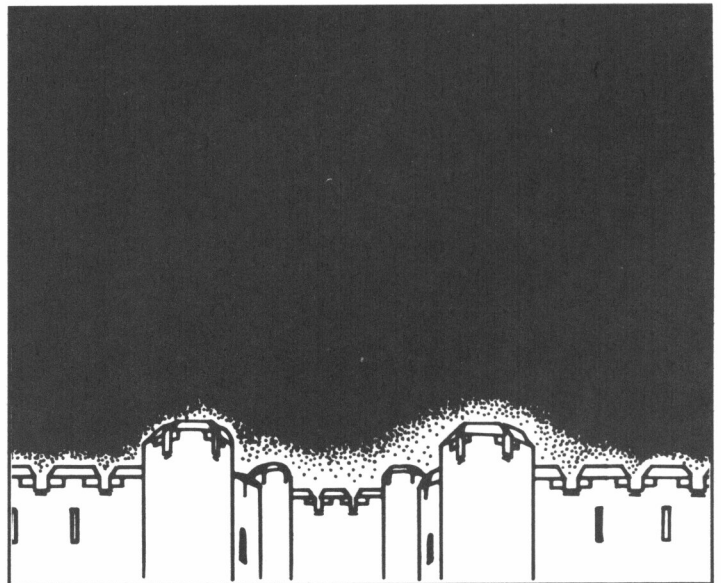
16. Guard Leaders' Chambers. The two men acting as garrison leaders for the fort bed down in this large chamber. About eighteen hours out of twenty-four will find one of them here asleep. The room is also used for meetings and socializing by the men, when neither is asleep.

17. Balcony. The stairs to the top of the fortress end in this airy chamber. From the handrails is a drop of nearly one hundred and fifty feet onto the dry rocks at the Djebel's foot. The balcony is often used by the Gusar and his wives as a quiet spot from which to enjoy the departure of the harsh sun.

18. Treasury. In this small room is kept a small portion of the booty the land pirates reap from their victims. A store of gold and silver (totaling around 3,000 g.p.) is kept in three small chests, a reserve for dealing with people of the Dar. Aside from this, items of particular beauty have been known to strike the fancy of the Gusar and find their way to this chamber. These are typically weapons of fine workmanship or excellent decoration, items of useful powers, and jewelry pieces of intricate workmanship. However, there is a fair turnover of the treasure, as items are kept only as long as they hold the clan chief's interest, after which they are traded off for horses, provisions, or other goods needed by the clan.

19. The Gusar's Suite. Each new resident brings a different air to this apartment, with new furnishings and varying degrees of luxury. Currently, the three rooms that are office, parlor, and bedroom for the clan's leader are kept in practical style, comfortable as a man of the Gusar's station might expect, but not opulent. Like his subordinates, the lord of the fortress spends his waking hours among his clansmen; his two wives are leaders among the women of the Djebel. Thus, the upper floor of the stronghold stands empty most of the time. With such an array of dangerous folk filling the floors below, it has not been deemed necessary to install doors between these chambers, or even on the treasury. Only a fool would attempt to enter here without the Gusar's leave.

The Gusar himself is a stern but quiet man. He has ruled his clan for nearly thirty years, and few have questioned his judgment. He is not fond of strangers and particularly dislikes the Poganin in his land. However, he is not so biased as to miss an opportunity to gain by association with such folk. His shrewd mind is continuously calculating, and he is always willing to listen to a promising offer before pushing visitors back into the desert.



13.0 OTHER PLACES OF NOTE

In addition to the major settlements of the region, there are a number of interesting sites to be found scattered across the arid wastes. A few of these are described in the text that follows. They are set out in relatively general terms; the specifics are left to the discretion of the GM.

13.1 THE OASIS OF SUD SICANNA

Outside the region known as Raj, only a few, scattered locations offer enough moisture to support man. Among these are the oases that dot the dry landscape and provide havens for thirsty travelers. Few oases are large enough to support settled communities, but at one or two, hearty Haradrim have set up way-stations and provisionaries to earn a living off of the caravan trade.

The Oasis of Sud Sicanna is named for a warlord who once controlled the surrounding desert. The ruins of his fort still stand, with a shattered wall that once enclosed the tiny lake. Since his death at the hands of the soldiers of the Dar, no one has had the temerity to attempt to restrict drinking rights at any of Harad's watering holes. In T.A. 1640, the settlement is peaceful and quiet. Areas of the old fort have been refurbished to accommodate a rough tavern and a general store; three families have joined forces to run the establishment.

The compound that surrounds the water hole is built of yellow, mud brick with thatching from the tall palms that grow here. The buildings are plain but well maintained. Large inward-facing windows are decorated with flower boxes and curtained with drapes of cotton gauze that keep out insects and most of the wind-blown sand.

The greenery that surrounds the water is also home to numerous birds and small desert rodents. Insects and lizards feed on the many lush plants. Great date-palms form a grove that stretches for a hundred yards in all directions. Just outside the ruined wall is a strip about twenty yards across where the trees are more slender and less tall; this area was kept bare when the compound was a fort, but now the trees are coming back.

During slow times, the adults of the community spend their hours on the upkeep of the buildings and the maintenance of the goods they have to sell. The children tend a small flock of goats and play among the palms or in the pond. When the dust of a caravan appears on the horizon, the level of activity picks up quite a bit. All last-minute tasks must be taken care of, preparing the tavern and store for visitors. Children are pressed into service as well, some locking the goats and dogs away in their shed, others helping with the other chores. But all vanish into the family apartments before the guests arrive, just in case of trouble.

LAYOUT

The entire area of the oasis is a rough circle that measures hardly more than two hundred yards across. The compound and the water hole rest at its center; from them spreads a small forest of palms. The plant growth goes from somewhat sparse within the wall, though the trees there are very large, to quite dense growth of smaller trees beginning about sixty feet from the edge of the compound, and back to thin, with smaller trees at the outer limits of the grove.

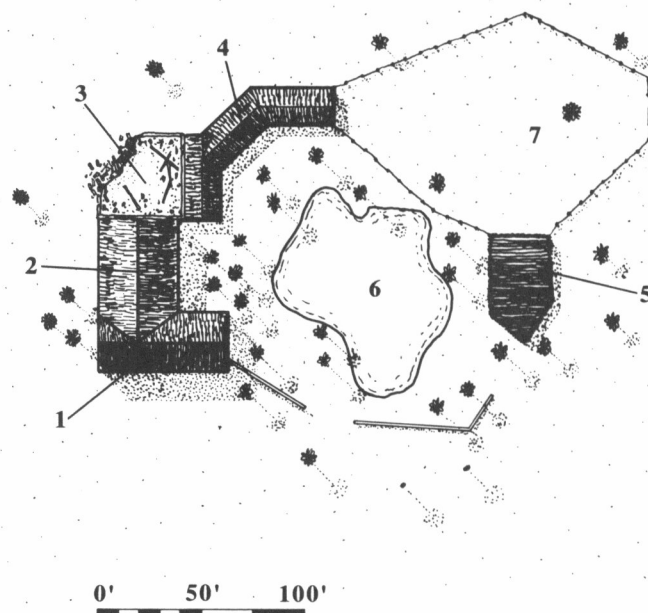
1. The Store. Here a wide variety of items can be purchased. The stock consists of standard items made here at the oasis, like baskets woven from palm fronds and wheels of goat cheese, as well as goods purchased from other traders, from pots and pans to odd trinkets which allegedly fend off the demons of the sands. Dates are sold here, dried or fresh, and occasionally one will find some of the various medicinal herbs of the region. Prices

vary according to the stock on hand and the amount that the seller believes the buyer will pay, but they will never be low. Since the proprietors are relatively good folk, they can usually be talked down to an amount that is not too unfair.

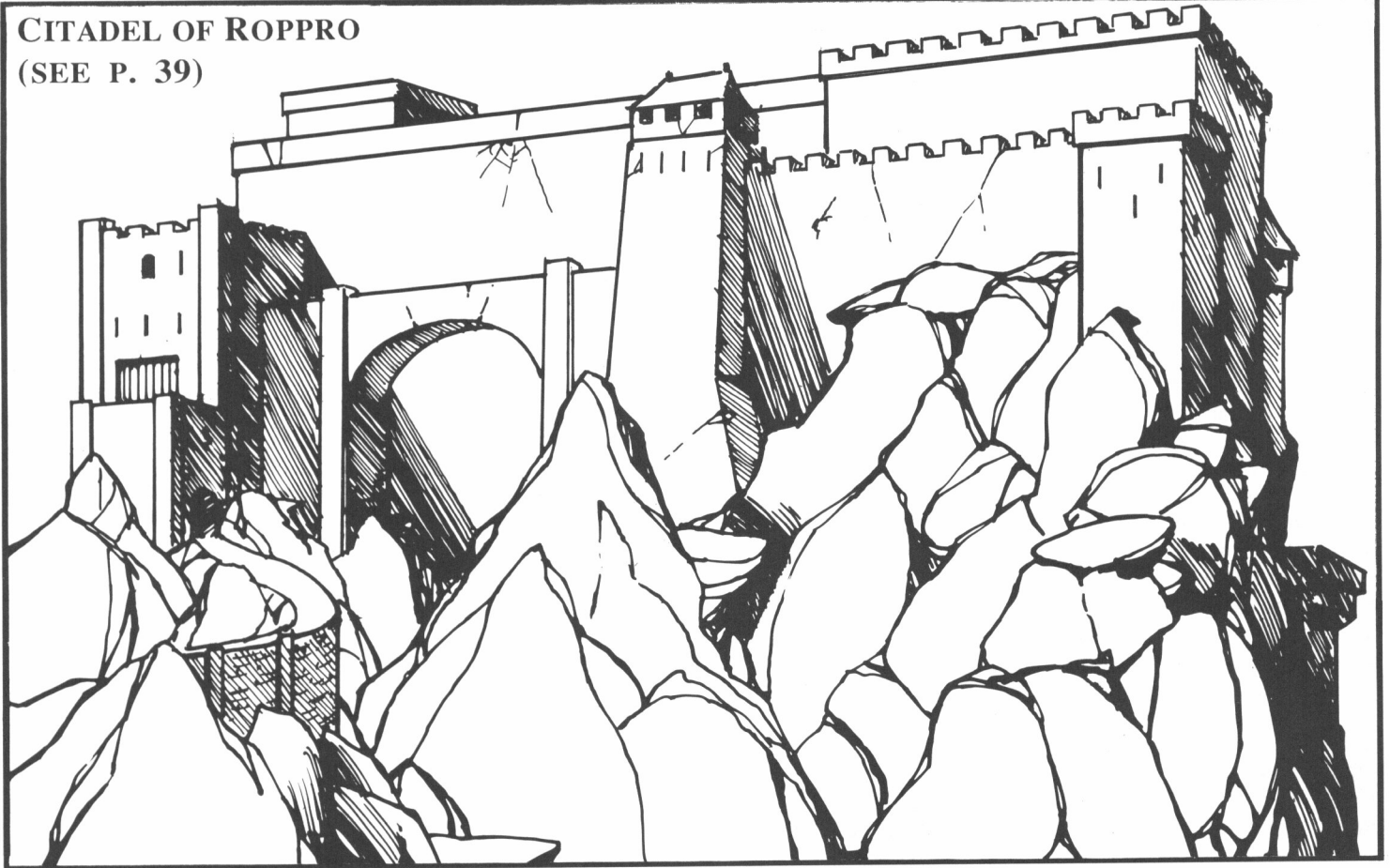
2. The Tavern. The first floor of this building is taken up by a large common room, filled with tables and benches, with a large fireplace on its back wall. There is also a kitchen, through a door in the southern portion of the building, with a small scullery attached to it. The food and drink served here is good and wholesome, but not cheHar. It consists of traditional Haradan fare, with mutton and goats milk as well as a rich red wine, when available. Next to the kitchen door is a set of stairs leading to the second floor, which extends over the store as well. This is where the proprietors make their home, in a number of chambers that once were Sud Sicanna's officer's apartments. A few of these are also available for rent, if a visiting party chooses not to sleep under the stars or in a tent rented from the store.

3. The Tower. The shattered bricks of what was once an impressive tower lie scattered out to the north west from its foundation here. All that remains in tact is a portion of the first story, with broken walls and scattered beams, and the basement, which is sealed by a heavy door of steel set horizontally into the bricks of the floor. The door has remained unopened since the fall of Sud Sicanna; a rune inscribed on its face may explain that mystery. The rune is the mark of Vatra, which the Bozishnarod believe can only be used by the most powerful and evil of men. Within a fiery circle is set a single, lidless eye. Beneath the door is the vault where the warlord who built the fortress kept his wealth, acquired by force or as water-price from caravans that passed by in his day. It holds a great amount of gold, in coins and bars, as well as silver and a few bags of gems, their seams long since burst and their contents spilled onto the floor. Sets of fine horse and camel furniture, decked with precious metals and stones stand along the southern wall. Weapons fit for dukes and princes stand about, leaning against the columns that support the chamber's ceiling. The assembled loot tells of an amazingly profitable career for the lord of the oasis, all gathered in in less than seven years. Also in the room is the warlord's ancient corpse, which

SUD SICANNA



CITADEL OF ROPPRO (SEE P. 39)



tells a sadder side of the story. He came here as his men were falling above him and slit his throat with a jeweled dagger, but even after so many years, he has not found rest. The body that should be dust is kept together by the power of the eye engraved on the door above. The mind and all trace of humanity have left the tortured soul that inhabits the cold flesh, kept there as punishment for having failed the Dark Lord. Those who fear to open the door are wiser than they can imagine; the horror that lurks behind it is beyond the imagination of all but the most experienced adventurers.

4. Stables. Here the three horses owned by the freeholders and any brought by travelers are cared for by the oldest of the community's children. The stable will hold up to fifteen mounts, but most visitors choose to save themselves the stabling fee and keep their beasts outside the compound, tethered to a palm tree.

5. Goat Shed. This is the only building that the current residents of the compound have built completely. It is made of rough desert stone, rather than brick, and has only a frame-work of branches for a roof. One enters through a slatted door with a loop of chain for a latch. Within, on nights when strangers are present, one finds the small community's herd of thirty desert goats.

6. The Water Hole. The focal point of the settlement is this small pool. It is just over a hundred feet across at its widest point, and just under fifteen feet deep at its deepest. The water is cool and fresh, replenished by a spring. There is no animal life larger than insects to be found in the pool, but several water plants grow here, including a beautiful orange-and-pink lily that is found nowhere else in the lands of Harad.

7. The Goat Yard. Here an area of the oasis has been fenced in to hold the herd while the shepherds are busy elsewhere. The fence seems to be a simple construction of palm fronds and branches, but any attempt to part its pickets or climb its four foot height will trip a clever alarm. A cord runs the yard's circumference and is tied to a young palm that has been bent to earth and decked with goat bells. These bells raise quite a racket from the frightened goats and foil any attempts to enter the compound secretly. It will also ensure a less than hospitable reception from the residents, who have upheld their people's traditions of martial skill and are tough fighters.

13.2 THE ESTATE OF THE ICE SELLER

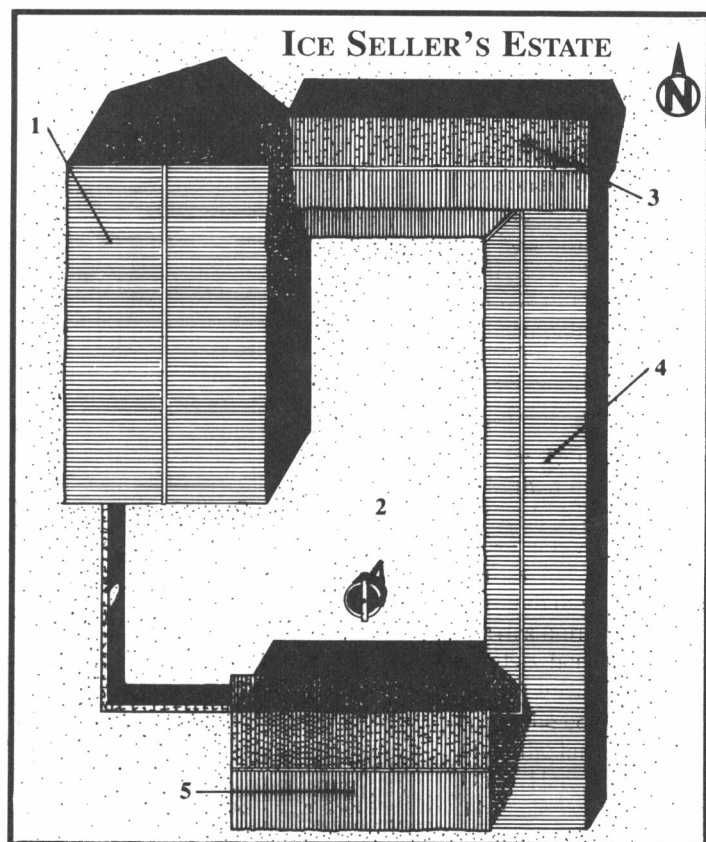
Among the wonders of the southern lands, the single most remarked upon by Northern visitors is the availability of ice in the homes of the wealthy Haradrim. It seems odd the Southron lords should have such a luxury when the people of Gondor do not. The answer lies in a side of the Haradan climate that is often forgotten: the bone-chilling cold of the night.

Ice is certainly not found naturally; it is made and packaged on a large estate just across the Rijesha River, to the east of the Dar. As described in more detail below, means have been found of capturing the night's chill and putting it to use. From this has grown a profitable business controlled by a single family, the leader of which is known simply as Led Prodozac, the Ice Seller.

The estate where the ice is formed is large and well-appointed. The business is lucrative, and the family is willing to display the riches their toils have brought in. A great number of laborers are housed in dormitories around the main compound. From these, toward the northeast, stretch the ice tunnels. More than two score tunnels create enough ice to serve the needs of the affluent Haradrim in the Dar.

LAYOUT

The buildings of the estate are roughly as old as the mansions of the Katadrilla and have been serving the same purpose since they were built by Númenoreans several centuries ago. The buildings are of fine white marble, with roofs of red clay tiles imported from the North. Windows and doorways admit the breezes but are hung with gauze to keep back the insects. The architecture is graceful but plain, with simple arches and subtle decoration. The buildings of the central compound are described here, as are the ice tunnels. In addition, the estate has three bunk houses for the laborers and a



large barn for storage. This last structure is interesting in that it is dug into the earth rather than built upward. This provides the coolest possible storage space for keeping the plantation's highly perishable produce.

1. The Main House. This large, two story building is home to the family of the Seller. The plantation has been passed from father to son for many generations, and this house has been home to all of them. It is comfortable and spacious, with more than fifty rooms to fill the needs of wealthy residents. Living quarters are mainly on the upper floor, with dayrooms, parlors, and recreational chambers on the first story.

2. The Court. From before sunrise until noon, this area swarms with visitors from the city. Most visitors cannot afford the Seller's steep delivery charges, in addition to the high price of the ice. Poorer folk hope to buy just a bit of the wares, to enjoy a rare cold drink, or to reap the benefits that many say can be gained from touching the wonderful substance. Still others arrive in search of employment. No one is turned away. Paying customers are served as their station may deserve, and laborers are hired to fill vacancies that occur every day in the work force; the speed with which the ice is handled encourages accidents, so the attrition rate is high. The court also shelters a well and a number of feed troughs to provide for the care of customers' animals.

3. Business Offices. In the rooms that fill this wing, a score or so brokers and scribes carry on the day to day business of the estate. Banks of shelves hold hundreds of hide-bound ledgers. Workers are busy from early morning until late evening, keeping the Seller's accounts in order. After hours, the building is guarded, for many in the Dar would be happy to see their debts to Led Prodivac erased from the books.

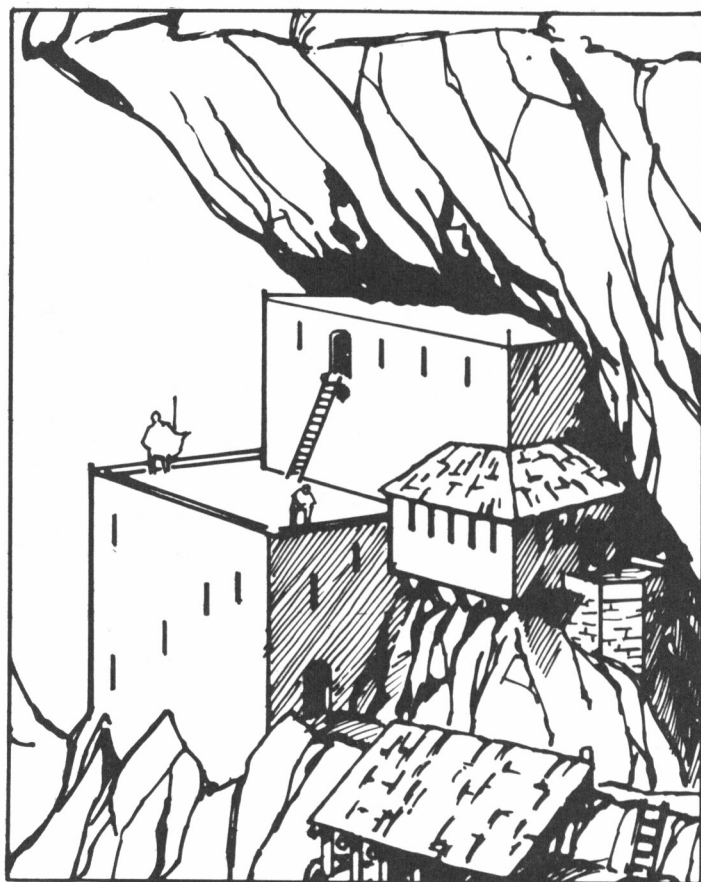
4. Stables. Here are kept the horses and other beasts of the estate, including seven great elephants used for heavy hauling. This is also a busy place, with teams of draft animals being led to and fro, shipments of food arriving from the Suza Sumar to feed the elephants, and all of the other bustle that goes along with the maintenance of a few dozen working animals. The family wealth has also allowed the house to acquire a collection of saddle horses unrivaled in all the Dar. The Seller does a fair business in horse trading. When the finest mount is required by a wealthy Haradan, he will often come here.

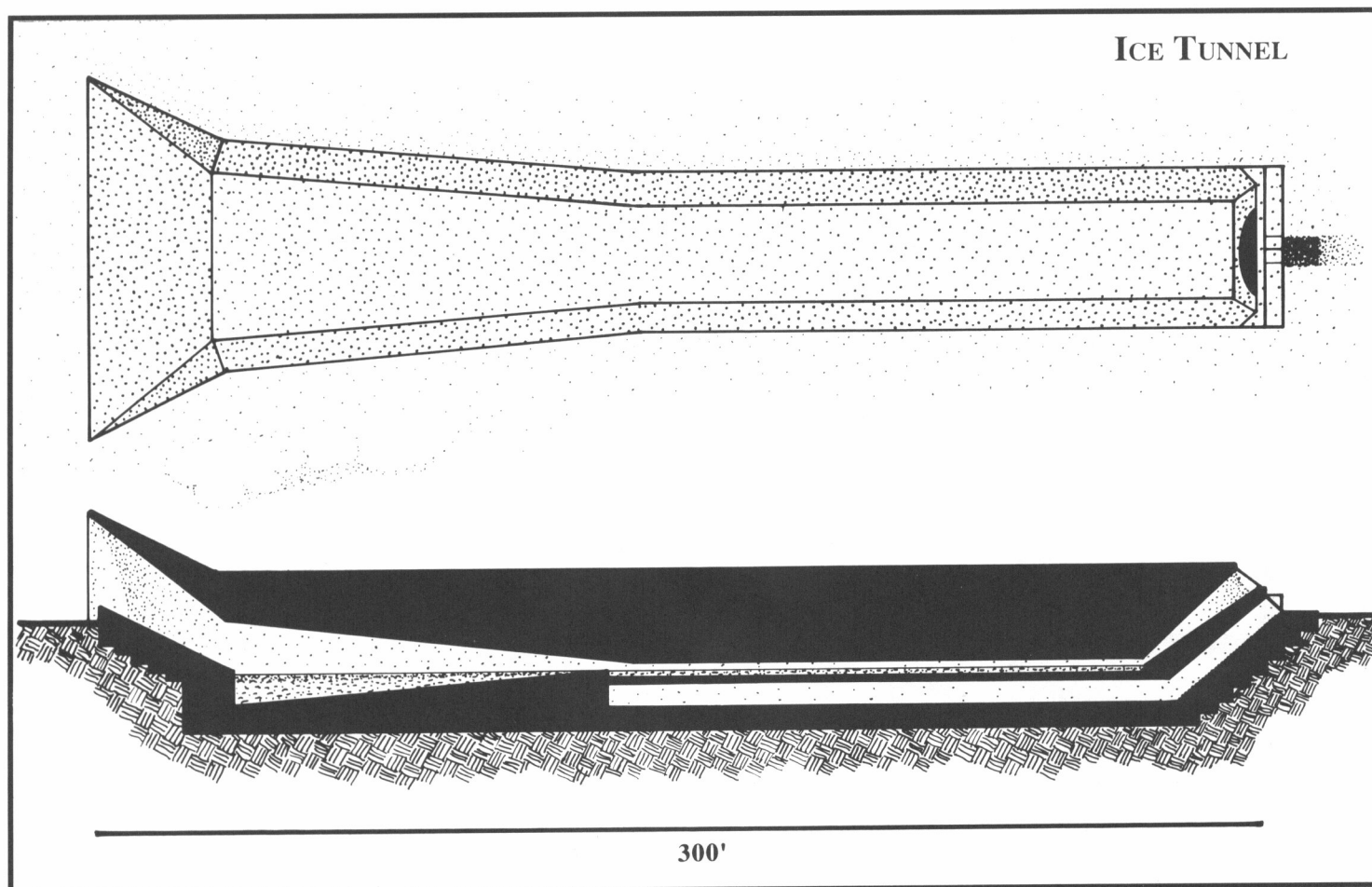
5. Work Shop. This large barn-like structure is used for the maintenance activities undertaken on the estate. The tools and equipment used by the ice workers are stored here as well. The entire building is one open area inside, with the constant clamor of a workshop filling it throughout the daylight hours.

THE ICE TUNNELS

Some forty-five tunnels originally built by the Men of Númenor spread across the acreage of the estate, oriented to catch the night wind. The tunnels are built of kiln-fired, glazed brick and covered over with the yellow earth of the surrounding area. Each morning, crews of laborers open the tunnels, and the ice that has formed overnight is brought forth in chunks. The work is hazardous, and the foremen are usually more interested in returning to the warehouse with a good harvest than they are in bringing all of the laborers back to the bunkhouse at the end of the day. Consequently the injury rate is high. However the pay is good enough to entice new workers in a steady flow and keep them there despite the risks. Still, there is often a fair amount of grumbling and resentment among the men.

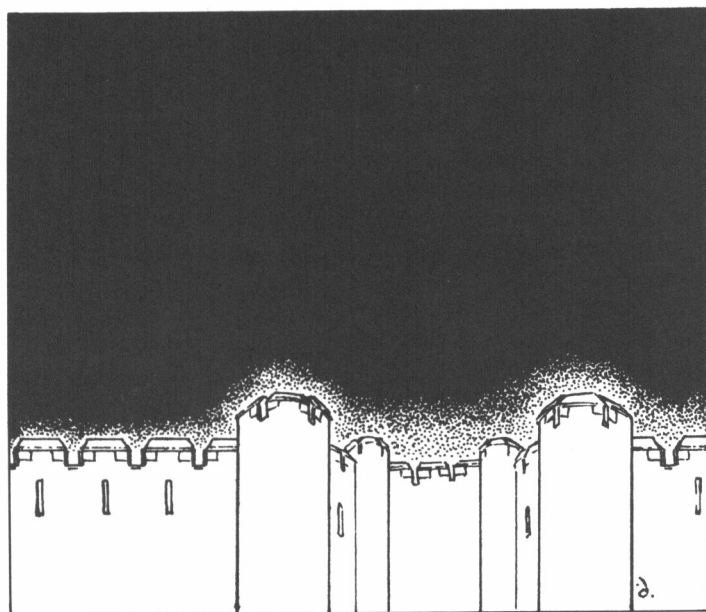
The production of ice in the desert climate is based on several simple principles. The tunnels are set out with large, funnel shaped openings on their north-eastern ends. Though these are covered during the day, at night the covers are thrown open to catch the wind. As the moving air travels from the windward end toward the other, the passage grows progressively narrower, forcing the speed of the traveling air to increase across the water-filled floor of the tunnel. As the air moves more rapidly across the surface, it carries more heat away with it. This lowers the temperature of the water steadily until it is finally frozen solid. At sunrise, the excess water is drained into the deeper portion of the reservoir, and the panels that support the ice are removed from below. As the ice collapses into the lower chamber, it is gathered by the workers and carried out the doors in the leeward end.





13.3 THE GREAT OASIS

Another oasis of Far Harad that supports a settlement lies eastward, far off the normal caravan routes, and is known simply as the Great Oasis. Today, few believe the tales told of it, and no one has recently dared to make the long desert journey, since failure to find the water-hole would leave little hope of returning home before provisions ran out.



The tales of the Great Oasis are interesting indeed, though they seem to have grown with their telling, as legends tend to do. They describe a plot of green about ten miles across filled with all manner of beasts that should be found only in the jungles of the South. A mighty lake teeming with fishes and trees that tower to the sky are found in the stories. And in the center of it all is a tower of solid gold wherein lives a mage of incredible power and wisdom. For those who brave the dangers of the sand and fight through the jungle to find his home, this wizard has fabulous gifts to give, asking nothing in return.... The tales go on, but few believe them, and no one can offer any proof that they are anything more than the ravings of sunblinded desert madmen.

The truth is that the oasis, the forest, the beasts, and even the tower and the mage are absolutely real. The Great Oasis is the home of Forlindaal the Last, an Elf of great age who has lived in this land since it was a wooded paradise. He is quite mad, but kind enough, and through his formidable powers he has preserved this plot of greenery against the ravages of war and climate since before the fall of Gondolin. Though he retains his grasp of language, and indeed can speak with any living creature, he has lost touch with his heritage and remembers nothing of the West. He lives alone, in his ancient tower, amid artifacts older than the oldest tales of the Haradrim, and cares for the animals and plants of his garden.

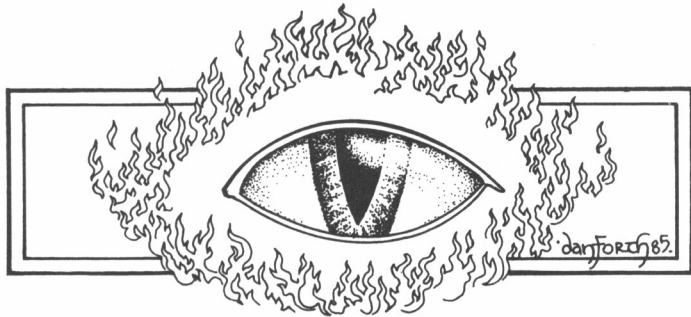
If anyone should venture to his land, he will be met with kindness and compassion. However, thoughts of theft or destruction will not please the master of the oasis. The GM may wish to use this area as the goal of an excursion, perhaps in a race against the forces of evil to acquire some ancient item from the tower. However, the Mage should be handled carefully, since he is far too powerful for the typical party to confront.

14.0 OTHER HARADAN CITIES

While Far Harad supports a relatively small population, given its great size, the region is home to a number of great cities. Many of the Haradan peoples reside in these scattered but strategic metropolises. Ringing the arid Inner Lands, they are separated by vast and often hostile regions like the Ogladalo Vatra (Ap. "Mirror of Fire"), the Daniz Ekesebi (Ap. "Dune Sea"), and the Talath Naur (S. "Fire Plain"). Nomadic or semi-nomadic tribesmen occupy the areas in between, but they periodically migrate to barter with their urban brethren.

As noted earlier (see Sections 5.0 and 7.0) commerce and culture link Far Harad's cities. Both Bozisha-Dar and Tresti lie along major trade routes (see 15.0) and, although the former is much more cosmopolitan, each enjoys a healthy economy that is largely based on the movements of the countless caravans passing the region. Life in both communities is rooted in Raj, but it is also intertwined with the affairs of faraway communities.

Two neighboring Haradan cities play particularly important roles in the commercial life of Raj. First, is Bûr Esmer, which is located on a granite height overlooking the river Sîres to the west of the Forest of Tears. It commands the main route between Bozisha-Dar and Near Harad. The second is Tûl Póac, the great urban citadel built in the middle of the Mirror of Fire. Rising from another granite outcropping, a low, solitary peak on an otherwise unbroken plain, it controls the oasis known as the Camel Wells.



14.1 BÛR ESMER

NOTE: See the color insert for the map of Bûr Esmer. The numbers on the map correspond to the key in the text below.

Bûr Esmer sits on the Coast Way, or "Men Falas," about 150 miles west of the Forest of Tears and 200 miles from Bozisha-Dar. Except for four fishing villages, it is the first settlement a traveller comes to when he leaves Bozisha-Dar on his way to Lonsilmo, Dûsalan, and Umbar. Here the Coast Road climbs the side of the granite butte upon which the city is built, cuts through the town, and then winds down to a massive wood bridge spanning the river Sîres.

THE ORIGINS OF THE CITY

A Númenórean Lord, Arkhazîl of Nindamos, founded Bûr Esmer as a military colony in S.A. 2648. The town served as both a Dúnadan stronghold and a reward for the warriors who subjugated the region after a struggle with the local Haradwaith. This battle began in S.A. 2646, during the reign of the Tar-Anducal (aka Herucalmo the Usurper). It was then that the Haradan Prince Pon Agar challenged Númenórean might by gathering an army of Haradrim drawn from four clans: two from Raj, one from the Cape of Squid, and his own clan from the Sîres Valley. The proud Southrons gathered at the ancient Shrine of Ladnoca on Gull Rock, the present site of Bûr Esmer.

Tar Anducal commanded Arkhazîl to crush the Haradrim. The loyal but ruthless Dúnadan Captain obeyed, hoping to establish a fief in Endor. He gathered a strong force and sailed south from Umbar in late S.A. 2647. Anchoring in the small harbor at the mouth of the Sîres, he marched seven miles inland to the point where the Sîres flowed around Gull Rock. Arkhazîl ordered Pon Agar to surrender and offered generous terms to his foe, but the Haradan Prince responded by unleashing a fiery rain of missiles and burning oil on the Númenóreans below. A siege ensued. Eventually, however, Arkhazîl succeeded in bribing one of Pon Agar's allied Warlords, who gave the Dúnedain a map of the myriad Water Caves that laced through the rock below the Shrine. The Númenórean army seized the height and slaughtered the zealous defenders.

Arkhazîl subsequently ordered the Shrine razed and the granite hill leveled. He then built a small, walled city which he called Bar Armirë, the "Home of the Noble Jewel." After all, he had discovered that the site held greater import than merely guarding the last ford across the Sîres; it sat atop a ruby mine, and many of the purported "Water Caves" were actually secret mining channels.

THE LAYOUT OF THE CITY

Bar Armirë gradually became Bûr Esmer and by T.A. 400, the city could no longer be labeled as a "Black Númenórean" settlement. Some Númenóreans eventually left the city and most took Haradan wives and fostered lines that ultimately lost their Dúnadan character. Haradan culture prevailed. Still, Bûr Esmer retains most of its original plan. It is only in the newer Singers' Quarter that the streets and buildings deviate from the initial design. Eighty percent of the city conforms to Arkhazîl's grid.

Bûr Esmer sits on an astoundingly (and artificially) level site about 140' above the Sîres Valley. It is divided by internal walls into three main parts: the Town, the University, and the Citadel. The Town is a rough square around 1200' across, while the Citadel measures some 800' in length and is only 250' to 400' in width. Built on the edge of the cliff overlooking the river, the 500' by 50' University district is little more than a fortified sliver of parkland punctuated by two granite halls.

The North and East Gates are the only two entrances into the Town. Both are flanked by 80' tall square towers that command the winding paved roadways that join the hilltop to the surrounding plain. Double sets of 40' tall steel-faced doors — each fitted with two levels of parapets and firing slits — provide the city with security at night or in times of unrest. The gates are rarely closed during the day.

Aside from the drains and four sally ports, there are only two other breaks in Bûr Esmer's 40' tall outer wall. One is the False Gate, a pair of 10' doors opening through the western part of the wall just north of the University. It was built before the city planners realized that it was impossible to properly construct a road on the adjoining cliff.

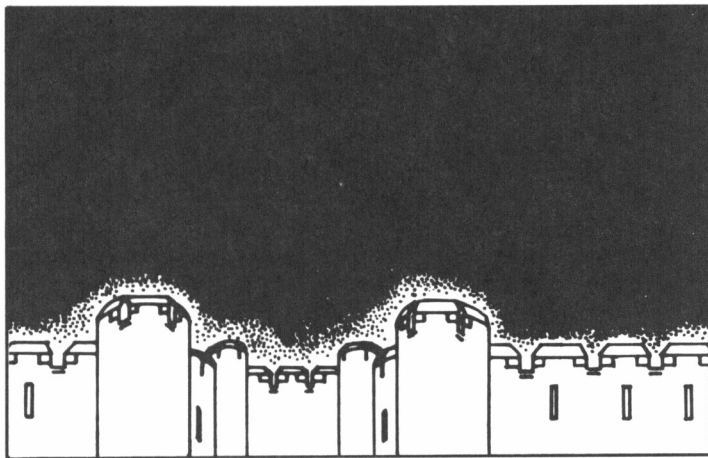
The second is a much larger aperture called the Lord's Gate. It serves as the private entrance to the Citadel and is used by the garrison and the Lord of Bûr Esmer. Four other, inner gates connect the Citadel with the Town to the north.

Four huge springs and dozens of smaller wells provide the residents with an ample water supply, even during the long dry seasons. The springs feed deep cisterns, which in turn spill over through pipes into the city's running water system. Excess water drains through pipes beneath the outer walls and careens into the river. A network of roof-mounted storm drains and subterranean tunnels supplements this system, providing everyone in the city access good, clean, freshwater.

THE COLOR MAP LEGEND

The key to the numbers on the color map of Bûr Esmer's (see color insert) follows:

1. Palace of Rubies.
2. Lord's Park.
3. Square of the Burning Stone.
4. Treasury.
5. Inn of the Red Gull.
6. Guards Barracks.
7. Guards' Square.
8. Main Barracks.
9. Lord's Gate.
10. Theatre.
11. Miners' Place.
12. Guild Square.
13. Men Falas.
14. East Gate.
15. Mint.
16. False Gate.
17. Library.
18. Colleges.
19. Singers' Row.
20. Caravan Halls.
21. Tavern Square.
22. North Square.
23. North Gate.
24. Sîres Bridge.



14.2 TÛL PÓAC

NOTE: See the color insert for the map of Tûl Póac. The numbers on the map correspond to the key in the text below.

Founded on the site of a pair of abandoned Kirmlesran villages around T.A. 323, Tûl Póac is the chief city on the hard, parched plain known as the Mirror of Fire. It is the home of the Póa tribe, an Apysaic-speaking Haradan group related to people of Tresti. The city is also a major spiritual center associated with god Tûlimi, who Haradrim revere as the Master of Fate and Prophecy. (Tûlimi embodies many of the characteristics associated with the Vala Námo.)

THE NATURE OF THE CITY

Housing around 18,000 residents and an average of 3,000 visitors, Tûl Póac (aka "Sud Tûlima") is a huge settlement by the standards of the desert. Its well-protected and exceptionally strategic position, coupled with its thirteen major and seventy-two minor wells, make it uniquely suited to its role as the main oasis on the Mirror of Fire and the principal inland city in southeastern Harad. Virtually every caravan moving goods between Raj and the Bay of Ormal stops here.

Tûl Póac sits atop a flat granite outcropping, two huge grey-yellow rocks that loom over the surrounding plain like a pair of ships on an endless sea. The wind-worn rocks foster an array of bizarre and often loud sounds, music that calls to travellers dozens of miles away. These sounds, which echo deep into the desert on peaceful, windy nights, can be reassuring or very disquieting. Of course, the local shamans claim to read messages in the tunes, which they attribute to the voice of Tûlimi.

The oasis is also known as the Camel Wells. This name originated during a period when camel-breeding was the principal industry and the town. Rare, two-humped Póa camels are still prized as far away as the Chey lands. Now, though, camel husbandry is a noble art reserved for the elite. Most of the camel traffic in Tûl Póac comes from the North, particularly from Harmal and southern Khand.

THE LAYOUT OF THE CITY

Tûl Póac is a fortified town situated a quarter mile northwest of the Camel Road (Ki. "Yól Deve"). Surrounded by the terrace walls common to Kirmlesra and Chennacatt, it sits on a small plateau which is defended by steep slopes on all sides. The walls average 20' in height and generally sit a little way down the hillside. They are backfilled, leaving the rampart nearly level with the summit. The parapet walk surrounding the town is essentially a promenade. In some cases, masons cut the cliff's rock back to make it sheer enough for the wall to be fixed to the cliffside. Even if attackers employed siege machines, they would be unable to breach the walls, since the hill would be absorbing much of the blows' impact and would still stand as an obstacle even if the stone facing fell away.

The eastern section of Tûl Póac is devoted to inns and a sizable collection of caravan halls. This area is just inside the City Gate, the sole entrance into the community. Like the gates that flank the bridge connecting the town to the Citadel, this opening is guarded by two 35' tall square towers. (There are no towers in Tûl Póac other than the six that protect the three gates.) The Tûlimi Strand, the city's principal avenue passes through the gate, winds down the cliffside, and cuts across the Mirror of Fire toward the Camel Road. A creek called the Whistling Spill flows beside the paved road and, when the waters are running high, eventually empties into the River Chennacatt.

The artisan's quarter occupies the central portion of Tûl Póac. Much of the city's entertainment is focused here as well, especially around the intersection of the Tûlimi Strand and the Blade (Tûl Póac's other major avenue). Further west are the Assembly and Guildhalls.

The Citadel stands on its own rock height to the west of the wealthy quarter. Joined to the city by a three-arch stone bridge, this self-contained refuge is the home of the Lord of the Póa. His palace is surrounded by a park and adjoins a collection of elaborately decorated buildings, including the Library, the Armory, the Chamber of Judgments, the Shrine, and the Guards' Hall.

THE COLOR MAP LEGEND

The key to the numbers on the color map of Tûl Póac follows:

1. Tûlimi Strand.
2. City Gate.
3. Gatekeeper's Palace.
4. Toll Hall.
5. Gate Barracks.
6. Caravan Halls.
7. Inn of the Fourth Hoof.
8. Camel Square.
9. Whistlers' Square.
10. Singers' Well.
11. The Blade.
12. Artisans' Place.
13. Camel Chambers.
14. Lemon Park.
15. Tribal Assembly.
16. Mint.
17. Main Barracks.
18. Póa Square.
19. The Bridge.
20. Lord's Palace.
21. The Shrine.
22. Chamber of Judgments.
23. Library.
24. Guards' Barracks.

15.0 AVENUES OF TRADE

The quality of the roads in Far Harad varies considerably. Some, like the Camel Road and the Men Falas which was constructed by the Númenóreans during the late Second Age, are well-kept and carefully marked highways. Others are little more than animal trails running through intermittent steambeds (wadis) or alongside escarpments.

The following is a brief overview of the four main land routes in Far Harad:

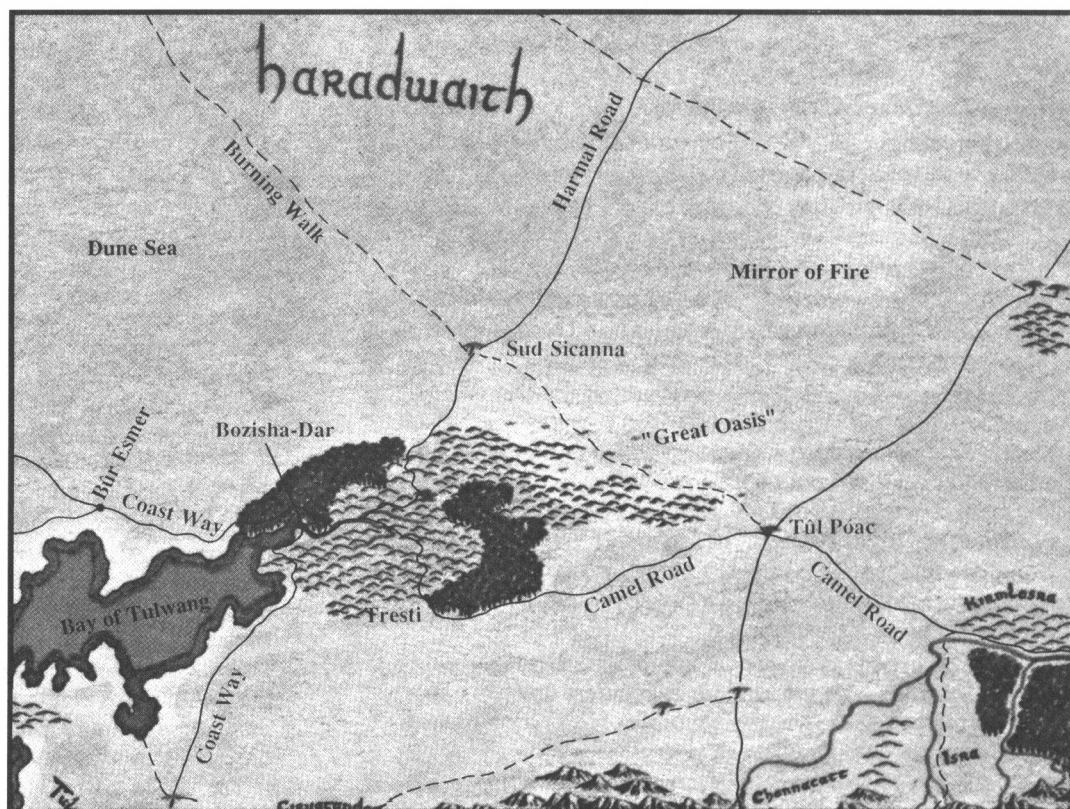
Burning Walk — The Burning Walk runs from Raj through the Oasis of Sud Sicanna and northward to An Karagmir, a desert city on the Rath Khand due east of Umbar. It cuts along the escarpment that separates the Dune Sea to the west from the Mirror of Fire to the east. Unpaved but reasonably well-marked, it is the only significant road through the western part of the hostile Inner Lands of Far Harad. Travellers along this route must contend with scores of nomadic raiders.

Camel Road — Running from Tresti to Tûl Póac, and then

southeast to Kirmlesra and the Chennacatt river valley, the Camel Road joins Raj and the settlements along the Belegaer coast to the rich markets facing the Bay of Ormal. It is the finest road in the Inner Lands of southernmost Harad. Although rarely paved, it is flanked by 14' tall stone structures which double as both shelters and mileposts. Many of these buildings sit over or beside wells, or near campsites favored by the nomadic Haradrim of the interior. They are welcome refuges, given the challenges of the surrounding terrain (particularly where the road crosses the Mirror of Fire).

Coast Way (S. "Men Falas") — The Men Falas, or "Coast Way," runs from Caras Hyarn in the South to Umbar in the North (where it is also called the "Hyarmen"). It once served as the main line of communications between the Númenórean colonies situated along the coast of the Great Sea (S. "Belegaer"). Paved and exceptionally well-made, the Men Falas has withstood the ravages of time and the rigors of the salty sea air and fierce desert heat. Leaguestones (i.e., milestones spaced every 3 miles, the length of the Númenórean league), compasses, and directional markers help travellers maintain their bearings along this winding road, a highway flanked by dozens of coastal strongholds and light-towers. Fine bridges span every significant waterway. Many are constructed of stone and are actually illuminated by lamps or torches. Others are built out of stout wood which is replaced every few years.

Harmal Road — Running over 1100 miles from Bozisha-Dar to Ovatharac in southern Khand, the Harmal Road is the second longest highway in Harad. (The Men Falas is the longest.) It joins dozens of lesser local trails and roads and varies in character as it crosses the wide plains of the Haradan interior. The southern portion of the route is noted for the covered water channel that parallels the highway between the Oases of Sud Sicanna and Sudu Cull. Its northern reaches are renowned for the scores of fortified caravan stations that flank the palm-lined road.



16.0 ADVENTURES

A number of possible adventures are set out below for the Gamemaster. They are designed to fit in several different temporal settings. Each holds a different challenge and is aimed at a party with a particular level of ability.

16.1 THEFT IN THE POOR QUARTER

Setting: The Poor Quarter of the Dar, any time in the Third Age.

Requirements: A party of low level adventurers with fair combat abilities.

Aids: A sketch of the major streets of the kotar and directions to the house they need to find.

Reward: Seven gold coins and an invitation to the next party at the House of the River's Breeze, if they inform the Regent in question.

The Tale: A low level bureaucrat with whom some of the PCs are acquainted has a message that must be delivered to someone in the Poor Quarter. He feels that taking it himself would be below his dignity and seeks to hire messengers. At the home of the addressee, before they have had time to knock, the adventurers overhear mention of the message and a plan to tie up "loose ends" by silencing the messengers. They will be discovered as they attempt to leave, and a wild chase will ensue.

The Enemy: The primary adversaries are members of a plot to assassinate one of the Regent-councilors. Three fighting men, one of the fourth and two of the second level, have been sent to apprehend the messengers. There will also be the typical residents of the quarter to contend with, as the GM sees fit.

The Task: The players must find the proper house and escape with their lives. If they are to avoid future trouble, they will wisely alert the Regent who is to be killed, thus foiling the plot and earning protection from the conspirators. This action will win them the reward of seven gold pieces and an invitation to the River's Breeze.

16.2 THE LOST CARAVAN

Setting: The Dune Sea, any period after T.A. 1540.

Requirements: A mid-level group with fair combat skills and the ability to travel in the open desert.

Aids: Any provisions they choose to carry will be provided by the Namalo, along with a metal arrow hung on a cord. The arrow always points toward the lost train.

Reward: 1000 gp worth of Desert Amber, as well as the magical arrow and the amulet to which it points, which is currently with the caravan.

The Tale: Over a month ago, a caravan left the Dar en route to Umbar. The caravan became lost in the Dune Sea; all of its members are now dead. Since large bribes had been paid to ensure that bandits would not harass the train, merchants of the Dar were able to guess its fate. Among the items in its cargo was a quantity of Desert Amber of considerable value. The merchant firm that sent the train is now searching for adventurers to locate it and return with the Desert Amber, mapping the route so that another train can be sent for the rest of the goods.

The Enemy: In addition to the natural threats of heat and cold that the desert offers, and the random encounters one can expect in any journey across the wastes, a number of Lesina guard the train itself. A large Sand Drake nests nearby as well.

The Task: To locate the caravan, pack the Desert Amber and return it to the merchants of the Dar unharmed, avoiding the evil spirits and other dangers of the desert.

16.3 EXCURSION TO THE OASIS

Setting: Northwestern Far Harad, when the Nazgûl are active.

Requirements: A powerful, experienced party of adventurers capable of a long desert trek, with strong magic and combat skills.

Aids: A map of the area around the oasis, provisions, a powerful Mage NPC.

Reward: A purse of 100 gp and a great deal of fame if the oasis is found; the spoils of the adventure in any case.

The Tale: An Elvish Mage, Lardin Aril, has taken an interest in the Haradan legends of the Great Oasis. He correctly suspects that the preserved plot of greenery is the site of great magic and wishes to investigate. He has come to the Bozisha-Dar to find experienced desert adventurers to accompany him on the journey to the Oasis. What the Oasis (Section 13.3) yields to the players should be tailored to the particular game setting. Keep in mind that the Keeper of the Wood possesses many wonderful items, one or two of which might be passed on to the PCs if they succeed in overcoming the threat lurking in the woods.

The Enemy: The environment of the Haradwaith is a challenge in itself. Lesina, Sand Devils and Zimaj also lie in the party's path. A rival party of adventurers also menace the PCs. The plans of Lardin Aril have become known to agents of Ard or the Storm King, depending upon the time scheme of the adventure. A force of equal strength will attempt to follow, intercept and destroy the NPCs. The wraith plans to exploit whatever is found at the Oasis to benefit the Dark Lord. With careful timing and control of play, several encounters can occur, culminating in a battle in the presence of the Elf.

The Task: The PCs and their Elvish companion must first make their way to the Oasis. Then they must investigate the site and find the Elf. Finally, they must fight or outwit the opposing party and prevent the discovery of the Oasis by the forces of Sauron.

16.4 SANGARUNYA'S MARK

Setting: The story opens in the fortified town of Tûl Pôac. (See the color map.) It climaxes at the Oasis of Sud Sicanna.

Requirements: An exceptionally stealthy or wily group capable of avoiding trouble in a confined urban environment.

Aids: A map of the Oasis of Sud Sicanna.

Reward: Five 10 gp amber medallions. Each adventurer will also receive a Pôa Camel and a +15 weapon of his choice.

The Tale: Two associates of Sen Jerrek, a powerful leader among the criminals of Raj, were recently found beheaded in the harbor of the Dar. Jerrek suspects a group known as the Garks, or "Desert Screamer," is somehow involved. He is aware that the Garks plan to seize control of much of the illicit trade in Raj. His reports lead him to believe that these shadowy assassins are using the Oasis of Sud Sicanna as a base. Since the Garks may have penetrated Jerrek's own organization, the Brigand-master hopes to select some outsiders to carry out his mission. His son Sen Esma has travelled to the Inn of the Fourth Hoof in Tûl Pôac in order to covertly enlist recruits.

The Enemy: The Scions of Gark serve an evil Avar Elf named Vaal Gark, a servant of the Dark Lord. Their numbers are unknown, but most are presently operating south of the Yellow Mountains under their Lord's personal direction. Nine of the Desert Screamer, though, have been temporarily attached to the command of Sangarunya, one of the most dangerous figures in southern Endor. Chief Warlord of the Nazgûl Akhorahil's host, Sangarunya plots the downfall of the Council of Regents.

The Task: The adventurers must enter the Oasis, find the Garks, discover Sangarunya, and uncover the foul plot.

16.4 OTHER SUGGESTED ADVENTURES

FOR BEGINNING CHARACTERS

1. A young merchant captain from the North needs herbs from the Suza Sumar. Herbalists he has visited charge more than 10 gp for the single dose he wants, so he will pay 7 gp to anyone who will collect the herb from the wood or steal it from an herb seller and deliver it to him.
2. A series of murders have rocked the calm at the Ice-seller's estate (13.2). Since the city guard has no time for such matters, Led Prodozac has sought out the NPCs and offers 10 gp reward for the capture of the murderer. (He is a madman hiding in the hills east of the estate.)

FOR EXPERIENCED PLAYERS

1. The Pontil Nar clan of bandits has abducted the daughter of a bureaucrat of the Dar. They ask 100 gp in ransom. Her father would rather pay 150 gp to a party who can recapture the girl and extract revenge upon the clan. The Pontil Nar clan is poor and few, living in a wood fort on the eastern edge of the Gaj. The raid is not too difficult, for they are poorly-prepared.

2. Rumor among the thieves of the Dar is that a jeweled tiara has just been delivered by the Jewsmiths Guild to a buyer on the Katedrala. A daring group of burglars might make it into the house to seize the tiara, if they are bold enough and act quickly, before it is moved.

FOR HIGH LEVEL CHARACTERS

1. The greatest Sand Drake to be seen in generations is terrorizing the caravan routes to Umbar. It roosts upon the southern edge of the Dune Sea and, some say, takes treasure as well as lives. The Zimaj possesses an unusual degree of intelligence and behaves like a Dragon of Morgoth. The party who slays the Drake will garner great prestige as well as its considerable treasure, for Haradan law decrees that property lost in the desert belongs to the finder.
2. The terror of the Ogladalo Vatra, the Razarac, has left its familiar haunts. The oasis of Sud Siccana is now home to the fiend; the Council of Regents hires the PCs to dispose of it quickly. A reward of 700 gp is offered to the band who returns with proof of the monster's destruction.

17.0 TABLES

17.1 MASTER BEAST TABLE

| Type | Lvl | #/Enc | Size | Speed | Hits | AT | DB | (Primary/ Secondary/Tertiary) Attack | Notes |
|------------------------------|-----|-------|------|-------|------|-------|----|--|--|
| Goat | 3 | 1-2 | M | FA/FA | 70 | No/1 | 20 | 50MHo/40MBa/30MTs | Only males have horns. |
| Hawk | 2 | 1-2 | S | VF/BF | 25 | No/1 | 50 | 40MCI/25SPi | Aggressive hunting behavior. |
| Horse, Wild | 4 | 1-20 | L | FA/FA | 120 | No/3 | 40 | 40MCR/30MTs/40SBI | Mixed breeds, hardy. |
| Lesina | 2 | 1-10 | M | M/MF | 50 | No/1 | 20 | 80MBa/30MBi | Undead (Ghoul). |
| Lisica | 3 | 1-5 | S | FA/VF | 45 | No/3 | 50 | 60SBI | Nocturnal Fox. |
| Majmun | 1 | 2-200 | S | FA/VF | 25 | No/3 | 40 | 30SBI | Monkey. |
| Orao | 6 | 1-4 | L | FA/VF | 90 | No/1 | 30 | 80LPi/60LCI/40MBi | Desert Eagle. |
| Otravati | 1 | 1 | S | VF/VF | 30 | No/1 | 30 | 35Ho | Snake. |
| Petla | 4 | 1 | L | FA/FA | 120 | No/3 | 10 | 85LGr/80LCr/40MBi | 30' long constrictor. Use Large Creature Criticals. |
| Sand Devil | 3 | 1 | L | FA/FA | 75 | No/1 | 10 | SeeText | Whirlwind. Tortured Mannish spirit. |
| Sand Drake — <i>Young</i> | 4 | 1-2 | L | VF/FA | 125 | No/4 | 40 | 90LBI/50LCI/80HBA | Use Large Creature Criticals. Unwinged varieties are sometimes called Wereworms. |
| <i>Mature</i> | 8 | 1 | L | FA/FA | 150 | No/4 | 25 | 100HBI/70HCL/90HBA | Use Super-large Creature Criticals. Unwinged varieties are sometimes called Wereworms. |
| <i>Old</i> | 20 | 1 | H | FA/MF | 175 | RL/12 | 20 | 110HBI/90HCL/90HBA | Use Super-large Creature Criticals. Unwinged varieties are sometimes called Wereworms. |
| Stetan | 2 | 1 | M | VF/VF | 50 | No/3 | 40 | 40MBi | Otter-like creature. |
| The Razarac | 20 | 1 | L | BF/BF | 250 | RL/12 | 40 | 80HCL/120LBA | Desert Demon. Strikes 3x/rd. Use Large Creature Criticals. |
| Trusa | 1 | 1-5 | T | SL/SL | 10 | No/1 | 30 | 0TBa/50TSt/poison | If TSt obtains critical, lvl 4 poison. |
| Unca | 3 | 1-2 | M | FA/VF | 100 | No/3 | 35 | 80MBi/50MCI | Large cat. Active in morning and evening. |
| Vuk | 3 | 5-30 | M | FA/FA | 110 | No/3 | 30 | 70MBi | Wild Dog. |
| Zamka | 1 | 1 | M | VF/BF | 30 | No/1 | 30 | 60MGR/45MCR/30MBi | 7' long "Snare Snake." |

Codes: The statistics given describe a typical creature of that type. Most of the codes are self-explanatory: **Lvl** (Level), **#Enc** (number encountered), **Size** (Tiny, Small, Medium, Large, or Huge), **Hits**, and **DB** (Defensive Bonus). The more complex statistics are described below:

Speed: A creature's speed is given in terms of "Movement Speed/Attack Quickness": C = Creeping, VS = Very Slow, S = Slow, M = Medium, MF = Moderately Fast, FA = Fast, VF = Very Fast, BF = Blindingly Fast.

AT (Armor Type): The two letter codes gives the creature's **MERP** armor type (No = No Armor, SL = Soft Leather, RL = Rigid Leather, Ch = Chain, Pl = Plate); the number is the equivalent to the **Rolemaster** numeric armor type.

Attack: Each attack code starts with the attacker's Offensive Bonus. The first letter indicates the size of the attack; T = Tiny, S = Small; M = Medium, L = Large, and H = Huge. The last two letters indicate the type of attack; Ti = Tiny, Pi = Pincher/beak, Ba = Bash, Bi = Bite, Cl = Claw, Cr = Crush, Gr = Grapple, Ho = Horn, Ts = Trample/Stomp, St = Stinger, and We = Weapon. These codes may differ slightly from the **MERP** and **Rolemaster** codes. Each creature usually initiates combat using its "Primary" attack, which is the first attack listed. Depending upon the situation or success of the Primary attack, it may later use its "Secondary" or "Tertiary" (the next two attacks listed) attacks, perhaps all in the same round if previous attacks are very successful.

17.2 MASTER NPC TABLE

| Name | Lvl | Hits | AT | DB | Sh | Gr | Melee OB | Missile/ 2ndary OB | Mov M | Notes |
|--|-----|------|-------|-----|-----|-----|-------------|--------------------------|----------|---|
| PRINCIPAL NPCs IN RAJ | | | | | | | | | | |
| Carnen Mek | 19 | 70 | No/2 | 35 | N | N | 40cl | 10da | 15 | Haradan Mage/Sorcerer. An unpopular and war-loving Regent-councilor. Ag72, Co94, SD76, Me90, Re92, St46, Qu85, Pr11, Em100, In100. Knows 5 Base Mage/Sorcerer and 10 Open and Closed Essence lists to 20th lvl, 3 Closed Essence lists to 10th lvl. 57PP. Baton (Rod) acts as x3 PP multiplier and drains 1 exp. lvl when it inflicts a crit. His +30 <i>Bracelet of Defense</i> serves him well. |
| Del Imat | 20 | 136 | Pl/18 | 30 | N | L | 180sc | 155ja | 10 | Haradan Warrior/Fighter. Conservative Regent-councilor. Ag100, Co90, SD67, Me86, Re89, St96, Qu100, Pr57, Em54, In92. Knows 1 Animist list to 5th lvl. 20PP. |
| Klú Relortin | 20 | 117 | Pl/18 | 10 | N | N | 170ba | 120sb | 5 | Haradan Warrior/Fighter. Wealthy shipping merchant and Regent-councilor, a commercial rival of Imat. Carries rare +20 Dwarven-made (Mablád) battle-axe. Ag93, Co92, SD54, Me92, Re93, St94, Qu86, Pr62, Em86, In79. Knows 1 Bard list to 5th lvl. 20PP. |
| Ordun Halbor | 21 | 91 | No/2 | -25 | N | N | 30sc | 40sb | -25 | Haradan Warrior/Fighter. Leader of the Diet in Tresti and emissary in the Dar. Advanced in years, he suffers from disease. Ag09, Co11, SD83, Me62, Re95, St94, Qu86, Pr87, Em97, In92. Knows 2 Bard lists to 5th lvl. 42PP. |
| Orf Tello | 16 | 73 | RL/9 | 10 | N | N | 75sc | 65sp | 10 | Haradan Bard. Tello the Clothmerchant. Leading figure among the Sloga of the Dar. Ag93, Co94, SD43, Me91, Re80, St94, Qu98, Pr100, Em100, In40. Knows 5 Base Bard lists and 8 Open and Closed Essence to 20th lvl. 48PP. |
| Padua Par | 18 | 163 | Pl/18 | 30 | Y10 | L | 195sc | 180sb | 0 | Haradan Warrior/Fighter. Commander of the Visi. Ag100, Co96, SD81, Me50, Re87, St98, Qu99, Pr84, Em49, In92. Knows 1 Base Ranger list to 5th lvl. 18PP. |
| Pon Olarti | 18 | 120 | Ch/16 | 0 | N | A/L | 100sc | 80sb | 0 | Haradan Warrior/Fighter. Regent-councilor and ally of Imat. Ag83, Co95, SD83, Me58, Re91, St90, Qu85, Pr45, Em100, In80. Carries +20 scimitar. Knows 2 Base Bard lists to 20th lvl. 54PP. |
| Sen Jerrek | 17 | 118 | SL/5 | 20 | N | N | 150ra | 145cp | 20 | Haradan Scout/Rogue. Prominent figure among brigands and thieves of Raj. Ag100, Co93, SD93, Me70, Re75, St99, Qu96, Pr65, Em78, In75. Knows 4 Open Channeling lists to 5th lvl. 15PP. Has 10 Ambush skill ranks. Keeps +10 rapier hidden in his cane. |
| Slú Carlon | 20 | 148 | Pl/17 | 30 | Y10 | N | 190sc | 150sb | 0 | Haradan Warrior/Fighter. Most powerful Regent-councilor. Ag97, Co92, SD86, Me77, Re79, St98, Qu87, Pr99, Em42, In82. Carries +20 scimitar. +15 breastplate is inlaid with a silver scimitar symbol. Knows 1 Ranger list to 5th lvl. 20PP. |
| Tennith Borbul | 19 | 158 | Pl/17 | 25 | Y5 | N | 175ha | 180sb | 0 | Haradan Warrior/Fighter. Wealthy Regent-councilor and Water Minister of the Dar. Ag96, Co92, SD93, Me84, Re75, St96, Qu89, Pr52, Em90, In88. Knows 1 Open Essence list to 5th lvl. 19PP. |
| Tor Mitari | 19 | 139 | Ch/13 | 15 | Y | N | 155fa | 165sp | -10 | Haradan Warrior/Fighter. Young, relatively poor Regent-councilor, an ally of Imat. Ag97, Co92, SD82, Me72, Re67, St98, Qu92, Pr92, Em55, In68. |
| NPCs FROM OUTSIDE RAJ | | | | | | | | | | |
| The Gusar | 18 | 160 | Pl/19 | 30 | Y5 | N | 175sp | 160cp | -5 | Haradan Warrior/Fighter. Prince and Warlord of the Gusar warrior clan. Ag99, Co94, SD76, Me80, Re86, St98, Qu97, Pr73, Em53, In98. Knows 2 Base Ranger lists to 5th lvl. 36PP. |
| Pon Opar | 11 | 113 | RL/9 | 45 | Y | N | 85ha | 65sp | 10 | Haradan Ranger. Ambitious Gusar Chieftain. Ag91, Co99, SD95, Me76, Re79, St94, Qu90, Pr74, Em55, In97. Knows 6 Base Ranger lists to 10th lvl. 22PP. Carries a <i>Spear of Horse-slaying</i> . Has 7 Ambush skill ranks. |
| The Póa | 20 | 159 | Pl/19 | 35 | Y10 | N | 185fa | 160cp | 0 | Haradan Warrior/Fighter. Prince and Warlord of the Póa warrior clan. Ag99, Co86, SD91, Me73, Re76, St93, Qu92, Pr99, Em90, In64. Wears <i>Boots of Sandrunning</i> that enable him to run on sand without penalty or fear of leaving tracks, and allow him to run on the wind during sandstorms. Knows 3 Mentalist/Essence lists to 5th lvl. 40PP. |
| The Pust | 19 | 153 | Pl/18 | 30 | N | L | 160ha | 170cp | 0 | Haradan Warrior/Fighter. Prince and Warlord of the Lushek-Pust warrior clan. Ag98, Co100, SD90, Me69, Re55, St97, Qu95, Pr30, Em34, In76. Knows 1 Open Channeling list to 5th lvl. 19PP. |
| THE ARMY OF THE SOUTHERN DRAGON | | | | | | | | | | |
| Akhôrahil | 36 | 155 | Ch/15 | 85 | N | N | 125ma | 75ss | 40 | Black Númenórean Mage/Sorcerer. A Nazgûl. Ag77, Co51, SD54, Me94, Re92, St96, Qu86, Pr64, Em100, In100. Knows all Base Mage, Open Essence, Open Channeling, and Base Animist lists to 10th lvl (<i>MERP</i>), as well as all the Base Sorcerer lists to 30th lvl, all the Base Mentalism lists to 50th lvl, and all Closed Essence and Closed Channeling lists to 5th lvl (<i>RM</i>). 99PP. (See 8.51.) |
| Sangarunya | 27 | 165 | Pl/20 | 50 | Y | Y | 195fa | 175cp | 15 | Umbarean (Black Númenórean) Warrior. Warlord of the the Army of the Southern Dragon. Ag99, Co98, SD76, Me72, Re94, St99, Qu98, Pr96, Em21, In91. Knows 2 Open Channeling lists to 5th lvl. 27PP. Carries a <i>Sword of Man-slaying</i> . |

| Name | Race | Lvl | Hits | AT | DB | Sh | Gr | Prim. OB | Sec. OB | Mov M | Notes |
|--|-------------|-----|------|-------|----|-----|-------|-------------|------------|----------|----------------------------|
| THE VISI (HARADAN GUARD) | | | | | | | | | | | |
| The Visi comprise the Haradan Guard. They are elite soldiers in service to the Council of Regents, although are more properly referred to as the King's Guard or Royal Haradan Guard. They wear silvery mail armor and a short white surcoat emblazoned with an orange circle that is punctuated by the silvery image of the Moon, symbol of the King and tribute to the goddess Ladnoca. Their white, leather-faced shields are also embellished with the same orange and silver symbol. | | | | | | | | | | | |
| Warcrafter | Haradan | 20 | 155 | PL/19 | 45 | Y15 | (A/L) | 185fa | 165sb | 10 | Warrior/Fighters. |
| A Regent-Councilor, the Warcrafter is the Lord of the Visi; however, the Commander (First Officer) actually overseas the Guard. His total command numbers 600. He knows three Base Ranger spell lists to 5th lvl, has 40 PP, and wears a +4 spell adder ring. The War-crafter's +5 amber-inlaid lamellar armor magically stores sunlight (for up to 20 hrs) and, upon command, will glow — blinding everyone within 20' who fails a RR versus a 4th lvl attack (victims add SD bonus). | | | | | | | | | | | |
| Commander | Haradan | 15 | 147 | PL/17 | 40 | Y10 | N | 165fa | 150sb | 10 | Warrior/Fighters. |
| Also called the First Officer, the Commander is the chief of the Visi. He reports to Warcrafter, although in practice his master exerts little control over the Guard. (For more info, see Officers below.) | | | | | | | | | | | |
| Officers | Haradan | 13 | 141 | PL/17 | 35 | Y5 | N | 160sc | 140sb | 5 | Warrior/Fighters. |
| These 5 Staff Officers serve the Commander (First Officer) and (ultimately) the Warcrafter. They command company composed of 4 troops of about 30 men. Each knows two Base Ranger spell lists to 5th lvl, has 13 PP, and wears a +3 spell adder ring. Their +10 silver lamellar-style plate mail. They carry +5 round-shields, +15 scimitars, +10 handaxes, and +10 spears/lances. Each is provided two loyal War-horses (only one of which accompanies them). Most know three languages: Apysaic, Haradaic, and either Adûnaic, Bethteur, Sindarin, or (most likely) Westron. | | | | | | | | | | | |
| (War-horses) | Midhorse | 3 | 131 | SL/3 | 15 | — | — | 50LTr | — | 10 | Medium horse. |
| Tough and moderately fast, they operate effectively in varied settings. | | | | | | | | | | | |
| Band-chiefs | Haradan | 7 | 116 | Ch/15 | 30 | Y | (A/L) | 90sc | 80sb | 0 | Warriors/Fighters. |
| Mostly Haradrim, but some of mixed races (Urban Men). These Band-leaders use +10 scimitars as their basic weapons. | | | | | | | | | | | |
| (Horses) | Lighthorse | 3 | 121 | SL/3 | 25 | — | — | 50MTr | — | 25 | Light horse. |
| Tough, resilient, and extremely fast, they operate effectively in varied settings. | | | | | | | | | | | |
| Warriors | Haradan | 3 | 44 | Ch/13 | 20 | Y | N | 60sc | 45sb | 0 | Warriors/Fighters. |
| Extremely disciplined, they carry a pair of +5 handaxes as secondary weapons. | | | | | | | | | | | |
| (Dogs) | Hounds | 3 | 74 | No/3 | 30 | — | — | 35MBi | 30MCi | 30 | Excellent trackers. FA/VF. |
| JUNAST'S GUARD | | | | | | | | | | | |
| Based in Tresti, these 400 fanatical soldiers guard the Tomb of Junast. They wear silvery mail armor and a short deep red surcoat emblazoned with a white flower, symbol of the Garden of Junast's Well. Their banners are also embellished with the same red and white symbol. | | | | | | | | | | | |
| Master | Haradan | 13 | 160 | Pl/18 | 45 | Y10 | A/L | 160fa | 150cp | 10 | Warrior/Fighters. |
| Each knows two base spell lists (1 Animist and 1 Ranger) to 5th lvl, has 13 PP, and wears a Commander's Bracer (+4 spell adder). Their +10 silver plate mail wears as AT 10. Most know four languages: Apysaic, Haradaic, Westron, and either Varadja, Adûnaic, Sederi, Adena, or Sindarin. | | | | | | | | | | | |
| (Dogs) | Hounds | 3 | 71 | No/3 | 30 | — | — | 35MBi | 30MCi | 30 | Excellent trackers. FA/VF. |
| (War-horses) | Great-horse | 4 | 149 | SL/3 | 15 | — | — | 65LTr | — | 15 | Heavy horse. |
| Captains | Haradan | 9 | 116 | Pl/17 | 40 | Y10 | N | 115sc | 110cp | 5 | Warriors/Fighters. |
| Each knows one base Animist list (to 5th lvl) and has 9 PP. Their +10 breastplates are inlaid with silver. | | | | | | | | | | | |
| Swordsmen | Haradan | 5 | 76 | Ch/15 | 30 | Y5 | A | 95bs | 75ha | 0 | Warriors/Fighters. |
| They use +10 broadswords as their basic weapons. Each also carries a pair of +5 throwing axes. | | | | | | | | | | | |
| Archers | Haradan | 4 | 59 | Ch/13 | 10 | N | N | 70ss | 95cp | 5 | Warriors/Fighters. |
| They use the +5 composite shortbows prized by the Haradrim. | | | | | | | | | | | |
| (Horses) | Midhorse | 3 | 129 | SL/3 | 20 | — | — | 40LTr | — | 20 | Medium horse. |
| Tough and moderately fast, they are well-suited to arid climes. | | | | | | | | | | | |
| CITY GUARD OF THE DAR | | | | | | | | | | | |
| Based in Bozisha-Dar, these warriors comprise the city guard. Lightly armed, they wear silvery mail shirts and a long, light cotton and leather surcoat. Their purple hooded linen capes are emblazoned with a gold Stetan (otter-like creature), symbol of the Raj. Their banners and leather-faced shields are also embellished with the same purple and gold symbol. | | | | | | | | | | | |
| Master | Haradan | 12 | 122 | Pl/17 | 40 | Y5 | N | 140sc | 150sp | 5 | Warriors/Fighters. |
| Each knows one base Ranger list (to 5th lvl) and has 12 PP. Their +10 breastplates are inlaid with gold. | | | | | | | | | | | |
| Captains | Haradan | 8 | 116 | Ch/15 | 35 | Y5 | N | 105sc | 120sp | 5 | Warriors/Fighters. |
| Each knows one base Ranger list (to 5th lvl) and has 8 PP. | | | | | | | | | | | |
| Swordsmen | Haradan | 4 | 61 | Ch/14 | 30 | Y5 | A | 85sc | 70sp | 0 | Warriors/Fighters. |
| The majority use +10 scimitars as their basic weapons, although some rely on the double-head handaxe. | | | | | | | | | | | |
| Archers | Haradan | 4 | 59 | Ch/13 | 5 | N | N | 70ss | 95cp | 5 | Warriors/Fighters. |
| They use the +5 composite shortbows prized by the Haradrim. | | | | | | | | | | | |
| (Horses) | Midhorse | 3 | 134 | SL/3 | 20 | — | — | 45LTr | — | 20 | Medium horse. |
| Tough and moderately fast, they are well-suited to arid climes. | | | | | | | | | | | |

| Name | Race | Lvl | Hits | AT | DB | Sh | Gr | Prim. OB | Sec. OB | Mov M | Notes |
|--|-------------|-----|------|-------|----|-----|-------|-------------|------------|----------|---|
| PÓA TRIBESMEN | | | | | | | | | | | |
| Although typical of the tribesmen of Far Harad, the Póa are undoubtedly the strongest of the inland warrior clans. Their military prowess is legendary and accounts for the longstanding independence of Tûl Póac. Warriors wear white or light grey, rigid leather armor and a white mid-length surcoat emblazoned with the indigo image of a Póa Camel. Their white, leather-faced target shields are embellished with a wide variety of symbols, although nearly all of them are fitted with a spiked boss. Despite increasing pressure from the South, the Póa control the southeast portion of the Mirror of Fire effectively enough to keep the Camel Road open. They dominate all the open country immediately east of Raj. | | | | | | | | | | | |
| Chieftain | Haradan | 12 | 132 | PL/19 | 40 | Y10 | A/L | 125fa | 100sp | 5 | Warriors/Fighters. |
| A wealthy warlord, the Chieftain wears a +5 gold-inlaid lamellar and a finely worked scale hauberk. He wears heavy leather gaiters when riding. The Chieftain knows one Base Bard list (to 5th lvl), has 12 PP, and wears a +2 spell adder (earring). His weaponry includes a +10 spears, a +10 falchion, and a +5 handaxe. | | | | | | | | | | | |
| (War-horses) | Great-horse | 4 | 149 | SL/3 | 20 | — | — | 65LTr | — | 20 | Heavy horse, yet very fast. When armored, it is merely fast and has a +10 MM bonus, but it defends as AT 8 (-15). |
| (Camels) | Póa | 4 | 151 | SL/3 | 15 | — | — | 70MBi | 35MTr | 15 | Durable yet very fast. Used by Chieftains and Trackers in remote country. |
| Trackers | Haradan | 5 | 49 | RL/9 | 40 | Y | N | 45sc | 65cp | 10 | Rangers. |
| Adept at riding both horses and camels, they each know 3 Base Ranger to 10th lvl. They wear Trackers' Bracelets (+1 spell adders). Their +5 breastplates wear as AT SL/5. They carry +5 target shields, +10 scimitars, and +10 composite shortbows. Each is provided a camel and a horse. Most know three languages: Apysaic and Haradaic, and either Chy, Sindarin, Westron, or Adûnaic. | | | | | | | | | | | |
| Warriors | Haradan | 4 | 66 | RL/10 | 30 | Y | A/L | 80sc | 80sp | 5 | Warriors/Fighters. |
| These elite fighters are drawn from the ranks of the wealthy and middle class families. | | | | | | | | | | | |
| (Horses) | Midhorse | 3 | 130 | SL/3 | 15 | — | — | 45LTr | — | 10 | Medium horse. |
| Tough and moderately fast, they operate effectively in varied settings. Used by both the Trackers and the Warriors. | | | | | | | | | | | |
| (Camels) | Póa | 3 | 146 | SL/3 | 15 | — | — | 55MBi | 30MTr | 15 | Durable yet moderately fast. Used by Warriors in remote country. |
| Militia | Haradan | 3 | 48 | SL/5 | 5 | N | N | 70sp | 75sb | 5 | Warriors/Fighters. |
| The sole unmounted force, they are primarily bowmen and spearmen assigned to guard Tûl Póac. | | | | | | | | | | | |
| LUSHEK-PUST TRIBESMEN | | | | | | | | | | | |
| Actually a loose collection of quasi-independent clans, the Lushek-Pust control a large portion of the open country north of Raj. Their influence is felt along the southern stretches of the long Harmal Road. They wear open-faced iron helmets and leather lamellar breastplates. Their long, two-piece tan and green surcoats are adorned with small inlays representing their victories or achievements (i.e., they "wear their histories"). Their grey and tan, leather-faced target shields are fitted with large onion-shaped bosses. These warriors use green banners and scarves to denote their loose allegiance. | | | | | | | | | | | |
| Chieftains | Haradan | 11 | 160 | PL/19 | 45 | Y10 | (A/L) | 120sp | 130cp | 10 | Warrior/Fighters. |
| These elite warriors command companies of about 15-30 men. Each knows one Base Animist spell list to 5th lvl, has 28 PP, and wears an enchanted Bracer (x2 PP multiplier). Most wear steel lamellar breastplates and light chain hauberks. They carry +15 round-shields, +15 spears, and +10 composite shortbows. Each is provided a camel and two loyal War-horses (only one of which accompanies them at a given time). Most know three languages: Apysaic and Haradaic, and either Varadja, Chy, Westron, Sindarin, or Adûnaic. | | | | | | | | | | | |
| (War-horses) | Mid-horse | 4 | 139 | SL/3 | 20 | — | — | 55LTr | — | 20 | Medium horse, yet very fast. While never armored, some are fitted with a tan cloth horsecoat that protects against sandstorms. |
| Raiders | Haradan | 5 | 81 | RL/8 | 30 | Y | N | 70ha | 90sb | 5 | Warriors/Fighters. |
| Typical of the brigands that prey on commerce in Far Harad, these soldiers take care to raid against other clans. | | | | | | | | | | | |
| Warriors | Haradan | 3 | 46 | RL/9 | 5 | N | N | 60sp | 70sb | 0 | Warriors/Fighters. |
| Although trained in the arts of war, these fighters normally confine their activity to herding. | | | | | | | | | | | |
| (Horses) | Lighthorse | 3 | 121 | SL/3 | 25 | — | — | 40LTr | — | 25 | Light horse. |
| Moderately tough and extremely fast, they operate effectively on open ground. | | | | | | | | | | | |
| (Camels) | Variag | 3 | 146 | SL/3 | 20 | — | — | 55MBi | 30MTr | 20 | Exceptionally durable yet somewhat slow, the one-hump Variag camel is the mainstay of the warriors of the interior. |
| GUSAR HORSEMEN | | | | | | | | | | | |
| Renowned horse-archers, these warriors carry on traditions that are attributed to Pon Agar's era (S.A. 2606-2648). They still dominate the southern portions of the Dune Sea and raid as far south as the coast near Bûr Esmer. Thus, they occasionally disrupt traffic along the Men Falas (Coast Way). They wear sleeveless grey mail shirts over sleeveless leather lamellar armor. Their banners and (usually) long, light grey surcoats are emblazoned with a black horse's head, symbol of the descendants of Pon Agar. | | | | | | | | | | | |
| Chieftains | Dúnadan | 11 | 120 | RL/11 | 50 | Y10 | (A/L) | 105fa | 130cp | 5 | Warriors/Fighters. |
| Each knows one Base Ranger list (to 5th lvl), has 22 PP, and wears an enchanted ring (+2 spell adder). | | | | | | | | | | | |
| Old Warriors | Haradan | 6 | 92 | RL/8 | 10 | N | (A/L) | 80sc | 110cp | 5 | Warriors/Fighters. |
| Exceptionally experienced, these fighters will fight to the death if cornered by a foe. | | | | | | | | | | | |
| Warriors | Haradan | 4 | 50 | RL/8 | 15 | N | (A/L) | 60ha | 95sb | 10 | Warriors/Fighters. |
| They rely on +5 double-head handaxes when in close quarters. | | | | | | | | | | | |
| (War-horses) | Mid-horse | 4 | 142 | SL/3 | 20 | — | — | 65LTr | — | 20 | Medium horse, yet very fast. These horses are among the finest in Endor. While never armored, some are fitted with a tan cloth horsecoat that protects against sandstorms. |

| Name | Race | Lvl | Hits | AT | DB | Sh | Gr | Prim. OB | Sec. OB | Mov M | Notes |
|--|-------------|-----|------|-------|----|-----|-------|-------------|------------|----------|--|
| ARMY OF THE SOUTHERN DRAGON (HOST OF AKHÔRAHIL) | | | | | | | | | | | |
| The Army of the Southern Dragon is Sauron's principal host in Far Harad. It is also the private legion of Akhôrahil the Ringwraith, the Storm King. Headquartered in Ny Chennacatt, due south of the oasis-city of Tûl Pôac, it dominates the flanks of the Yellow Mountains. | | | | | | | | | | | |
| Warlords and higher officers (princes, captains, and sergeants) wear gold armor and a red surcoats emblazoned with the Black Dragon, symbol of Akhôrahil. (The Southern Dragon is a Sand Drake or "Were-worm.") Their red, leather-faced shields are also embellished with the same symbol. Men-at-arms carry identical shields but wear unadorned red surcoats and less refined armor. Rank is determined by the color of a man's cloak and plumage. | | | | | | | | | | | |
| Captains | Haradan | 15 | 160 | Pl/19 | 50 | Y15 | (A/L) | 155fa | 150cp | 10 | Warriors/Fighters. |
| Each knows one base Ranger list (to 5th lvl), has 15 PP, and wears a Captain's Ring (+1 spell adder). Their +10 gilded plate mail wears as AT 10. They carry +10 round-shields, +10 falchions, +5 shortswords, and +5 composite bows. Most know three languages: Haradaic and Sindarin, and either Sederi, Adûnaic, Úsakani, or Black Speech. | | | | | | | | | | | |
| (War-horses) | Great-horse | 4 | 155 | SL/3 | 25 | — | — | 65LTr | — | 25 | Heavy horse, yet very fast. When armored, they are merely fast and have a +10 MM bonus, but they defend as AT 15 (-5). |
| Guard | Haradan | 10 | 105 | Ch/15 | 45 | Y10 | (A/L) | 120fa | 93cp | 10 | Warriors/Fighters. |
| Haradan or Lesser Black Númenórean warriors, the most experienced and/or decorated warriors in the army. Superbly trained, they are fine horsemen and adept bowmen. They often ride to battle, but they usually fight on foot. Use a +10 falchion as a basic weapon. They carry two daggers, a +10 spear, and a +5 anket (longsword). | | | | | | | | | | | |
| Cavalry | Haradan | 6 | 91 | Ch/14 | 40 | Y5 | A/L | 85fa | 100sp | 10 | Warriors/Fighters. |
| They ride midhorses and use +10 spears/lances as their basic weapons. They employ +5 falchions in close quarters. | | | | | | | | | | | |
| (Horses) | Midhorse | 3 | 130 | SL/3 | 20 | — | — | 45LTr | — | 15 | Medium horse. |
| Tough and moderately fast, they operate effectively in varied settings. Sergeants use them to ride to battle. | | | | | | | | | | | |
| Warriors | Haradan | 3 | 52 | Ch/13 | 35 | Y | N | 75sp | 65ja | 10 | Warriors/Fighters. |
| Of Apysan (e.g., Hyaman) or Haradan lines (Rural Men). They carry scimitars as secondary weapons, but employ them only when in close quarters. | | | | | | | | | | | |
| OTHER FACTIONS SERVING THE SHADOW | | | | | | | | | | | |
| Assassins | Variable | 5 | 55 | RL/10 | 55 | Y10 | A/L | 85fa | 100sp | 20 | Rangers. Assassins. |
| Superb trackers. Know 3 Base Ranger lists to 10th lvl. 10PP. | | | | | | | | | | | |
| Cultists | Variable | 6 | 43 | No/1 | 10 | N | N | 45sc | 20da | 5 | Animists/Clerics. |
| Followers of Sauron's infamous Cult of the Dark Overlord. Know 4 Base Animist/Cleric and 6 Open Channeling lists to 10th lvl. 12PP. | | | | | | | | | | | |
| Garks | Variable | 9 | 120 | RL/11 | 70 | Y20 | (A/L) | 95fa | 75cp | 25 | Rangers. Assassins. |
| Desert Screammers. Superb trackers often in the service of Mordor. Wear <i>Cloaks of Changing</i> (+50 to Hiding/Stalking), <i>Helms of Darksight</i> , and <i>Boots of Leaping</i> with soles of <i>Traceless Passing</i> . Know 5 Base Ranger lists to 10th lvl. 18PP. | | | | | | | | | | | |
| Name | Race | Lvl | Hits | AT | DB | Sh | Gr | Prim. OB | Sec. OB | Mov M | Notes |
| OTHER FOLK | | | | | | | | | | | |
| Artisans | Urban Man | 3 | 38 | No/1 | 10 | N | N | 45da | 30da | 10 | (Warriors/Fighters). |
| Laborers | Urban Man | 3 | 40 | No/1 | 5 | N | N | 50ha | 30da | 5 | (Warriors/Fighters). |
| Merchants | Urban Man | 3 | 39 | No/1 | 0 | N | N | 45da | 35sp | 0 | (Warriors/Fighters). |
| Militiamen | Urban Men | 3 | 50 | SL/5 | 25 | Y | N | 75sp | 55sb | 0 | Warriors/Fighters. |
| Rogues | Urban Man | 3 | 44 | RL/9 | 10 | N | N | 75sc | 60sl | 10 | (Scouts/Rogues). |
| Servants | Urban Man | 2 | 21 | No/1 | 0 | N | N | 30da | 10da | 0 | (Warriors/Fighters). |
| Smiths | Urban Man | 4 | 52 | SL/6 | 5 | N | A | 70wh | 55sp | 5 | (Warriors/Fighters). |
| Thieves | Variable | 3 | 43 | No/1 | 10 | N | N | 65sc | 53sb | 10 | (Scouts/Thieves). |
| Travelers | Variable | 2 | 20 | No/1 | 0 | N | N | 35sp | 10sp | 0 | (Warriors/Fighters). |
| Urban Men of Haradan or mixed racial descent. | | | | | | | | | | | |
| Warriors | Variable | 4 | 64 | SL/6 | 30 | Y | L | 70ha | 75sp | 5 | (Warriors/Fighters). |
| KEY TO THE MASTER NPC AND MASTER MILITARY TABLES | | | | | | | | | | | |
| Codes: The following abbreviations are used below: Lvl=Level; Hits=Concussion Hits; AT=Armor Type; DB=Defensive Bonus; Sh=Shield; Gr=Greaves; OB=Offensive Bonus; MovM=Movement and Maneuver Bonus. | | | | | | | | | | | |
| AT (Armor Type): Two letter codes give the character/creature's <i>MERP</i> armor type: No=No Armor; SL=Soft Leather; RL=Rigid Leather; Ch=Chain; Pl=Plate. The number is the equivalent <i>Rolemaster</i> armor type. | | | | | | | | | | | |
| Weapons — Weapon abbreviations follow the OBs: ba=battle axe; bo=bola; bs=broadsword; cl=club; cp=composite bow; da=dagger; fa=falchion; ha=hand axe; hb=halbard; hcb=heavy crossbow; ja=javelin; la=lance; lb=longbow; lcb=light crossbow; ma=mace; ml=mounted lance; pa=pole arm; qs=quarterstaff; ro=rock (Rock=Fall/Crush attack); sb=short (or horse) bow; sc=scimitar; sl=sling; sp=spear; ss=short sword; th=two-hand sword; ts=throwing star; wh=whip; wh=war hammer; wm=war mattock. | | | | | | | | | | | |
| DB (Defensive Bonus): Note defensive bonuses include stats, shield, armor, skills, and other items where possible. | | | | | | | | | | | |
| OB's (Offensive Bonuses): Weapon abbreviations follow OB's: ba=battle axe; bo=bola; br=bastard sword; bs=broadsword; cl=club; cp=composite bow; da=dagger; fa=falchion; ha=hand axe; hb=halbard; hcb=heavy crossbow; ja=javelin; la=lance; lb=longbow; lcb=light crossbow; ma=mace; ml=mounted lance; Mr-Martial Arts (both strikes and sweeps); ms-morning star; pa=pole arm; qs=quarterstaff; ra-rapier; ro=rock (Rock=Fall/Crush attack); sb=short (or horse) bow; sc=scimitar; sl=sling; sp=spear; ss=short sword; St-Martial Arts Striking; Sw-Martial Arts Sweeps and Throws; th=two-hand sword; ts=throwing star; wh=whip; wh=war hammer; wm=war mattock. Melee and missile offensive bonuses include the bonus for the combatant's best weapon in that category. | | | | | | | | | | | |

17.4 MASTER ENCOUNTER TABLE

| Encounter | Waters | Plains | Hills | Forests | Oases | Civilized |
|--------------------------|--------|--------|-------|---------|-------|-----------|
| Chance (%) | 5% | 15% | 10% | 10% | 15% | 10% |
| Distance (mi) | 10 | 20 | 8 | 5 | 1 | 2 |
| Time (hours) | 5 | 8 | 4 | 4 | 4 | 4 |
| Inanimate Dangers | | | | | | |
| Traps | 01 | 01 | 01-02 | 01 | 01 | 01 |
| Natural Disaster | 02 | 02-03 | 03 | 02 | 02 | 02 |
| Sites/Things | | | | | | |
| Cave Lair | — | 04 | 04-06 | 03 | 03-04 | — |
| Tomb | — | 05 | 07-08 | 04 | 05-06 | 03 |
| Ruins | — | 06-07 | 09-10 | 05 | 07-08 | — |
| Animals | | | | | | |
| Petla | — | 08 | 11-12 | 06-07 | 09-11 | — |
| Mamjun | — | 09 | 13 | 08-11 | 12 | 04 |
| Camel (wild) | — | 10-11 | 14-15 | — | — | — |
| Stetan | 03-07 | — | — | — | 13-16 | — |
| Otravati | — | — | 16-18 | 12-15 | — | — |
| Orao | — | 12-13 | 19 | 16 | — | — |
| Goats | — | — | 20-21 | 17 | — | — |
| Hawks | 08 | 14-15 | 22 | 18 | — | — |
| Horses (wild) | — | 16-18 | 23-24 | 19 | — | — |
| Unca | — | — | 25-26 | 20 | — | — |
| Lisica | — | 19-21 | 27 | 21 | — | — |
| Zamka | — | — | — | 22-23 | 17-20 | — |
| Trusa | — | — | — | 24 | 21-23 | — |
| Turtles, Sea- | 09-11 | — | — | — | 24-25 | — |
| Turtles, Fell- | 12 | — | — | — | — | — |
| Vuk | — | 22-24 | 28-30 | 25 | 26 | 05 |
| Other Animals | 13-35 | 25-43 | 31-46 | 26-49 | 27-41 | 06-22 |
| Enemies | | | | | | |
| Haradrim | 36-38 | 44-46 | 47-48 | 50-52 | 42-45 | 23 |
| Other | — | 47 | 49-52 | 53-54 | 46-47 | — |
| Peoples | | | | | | |
| B. Númen. | 39-40 | 48 | 53 | 55-56 | 48-49 | 24-25 |
| Variags | — | 49 | 54 | — | 50-51 | 26 |
| N. Haradrim | 41-44 | 50-57 | 55-57 | 57-59 | 52-54 | 27 |
| S. Haradrim | 45-55 | 58-59 | 58-59 | 60-65 | 55-59 | 28-29 |
| Warriors | 56-65 | 60-65 | 60-61 | 66-67 | 60-63 | 30-52 |
| Herders | 66-73 | 66-70 | 62-70 | 68-70 | 64-70 | 53-60 |
| Thief/Brigands | 74-77 | 71-73 | 71-73 | 69-74 | 71-76 | 65-67 |
| Merchants | 78-80 | 74-76 | 74-75 | 75-79 | 77-78 | 64-70 |
| Travelers* | 81-88 | 77-88 | 76-82 | 80-89 | 79-83 | 71-90 |
| Creatures | | | | | | |
| Sand Drakes | — | 89-90 | — | — | 84-85 | — |
| Razarac | — | 91-92 | — | — | 86 | — |
| Sand Devil | — | 93-94 | 83-84 | — | 87-88 | — |
| Lesina | — | 95-96 | 85-86 | 90 | 89-90 | 91 |
| Kraken | 89-90 | — | — | — | — | — |
| Special † | 91-00 | 97-00 | 87-00 | 91-00 | 91-00 | 92-00 |

Use of the Encounter Table and Codes:

The GM should determine the group's location and the appropriate column and then roll for a possible encounter. The period of time covered by an encounter roll is either the **Time** given on the table or the time it takes the group to cover the **Distance** given on the table, whichever is shorter. If an encounter roll is less than or equal to the **Chance** of Encounter given on the table, a second roll of (1-100) is made to determine the nature of the encounter.

An encounter does not always require a fight of similar activity; a group can avoid or placate some of the above dangers/meetings with proper action or good maneuver rolls. This table only gives the GM a guide for encounters with unusual or potentially dangerous sites or creatures.

18.0 APPENDIX OF TERMS

Arroyo: A gully formed in a desert hillside by storm rains.

Bozisha-Miraz : Har. Dowry of the Goddess. The Apysaic name for the land of Far Harad.

Bozisha-Dar (The Dar): Har. Gift of the Goddess. The larger of Far Harad's two cities, also known by the Westron name of Harshport.

Bozishnarod: Har. People of the Goddess. The people of Far Harad.

Brij-Mijesec: Har. Hills of the Moon. The low hills that stretch eastward from the city of Bozisha-Dar.

Covshek-pust : Har. Men of the Waste. The Haradrim living in the most arid regions of the land, particularly around the Ogladalo Vatra.

Desert Amber: A hard, translucent, and very valuable material, similar to other amber but silver in color.

Djebel: A rocky desert hill.

Gaj, the: Har. Grove. The dry forest to the south of the Hills of the Moon.

Jug Vetar: Har. South Wind. The intermittent wind that brings rain over the yellow mountains to the Gaj.

Junast: Har. Hero. The mortal hero of Haradan myth.

Junast's Guard: A force of fanatical warriors devoted to the protection of Junast's resting place.

Karaliya - Har. Workers of magic.

Kat Polozaj: Har. Story of the Land. The epic poem that is the basis for Far Haradan religion.

Katedrala: Har. Dome. The hill that is the dominant land mark in the city of Bozisha-Dar.

Kotar: Har. District of a city.

Kralji: Har. King.

Kromet: Har. Service. A Haradan order of Mages devoted to the service of their land.

Ladnoca: Har. Moon. The Patron Goddess of the Far Haradrim.

Ladnoca Dah: Har. Breath of the Moon. The daily ocean wind which brings rain to the Suza Sumar.

Mudrat: Har. Wise men. The Fellowship of Wisdom, one of the orders of Mages in the Bozisha-Dar.

Nadi-manje: Har. Wind Lord. The fallen lord of the Haradan pantheon.

Namalo: Har. Merchant. The Association of Merchants in the Dar.

Narodbrijig: Har. Hill People. The nomads who roam the the Hills of the Moon and the Arid Lands.

Ogladalo Vatra: Har. Mirror of Fire.

Oluja: Har. Storm. The rainless storms of the open lands of Harad.

Poganin: Har. Pagans. The Haradan term for foreigners.

Pravi: Har. Proper.

Qannats: Channels or tunnels used for irrigation.

Raj: Har. Paradise. The region around the city of Bozisha- Dar.

Rijesha, the: Har. River. The primary river of Far Harad.

Sashavac, the: Har. Grasshopper. The intermittent tributary of the Rijesha.

Sloga: Har. Guild.

Suza Sumar: Har. Vale of Tears. The rainforest north of Bozisha-Dar.

Tama: Har. Darkness. An association of Mages in the Dar, founded by agents of the wraith Ankorahil.

Tresti: Har. Rock. The second city of Far Harad.

Vatra: Har. Fire. The evil sun god of the Haradan pantheon. His symbol is a lidless eye in a ring of fire.

Vatra Vetar: Har. Fire Wind. The constant wind that blows from the northeast across the entire land of Bozisha-Miraz.

Visi, the: The elite soldiers of the Haradan ruling council.



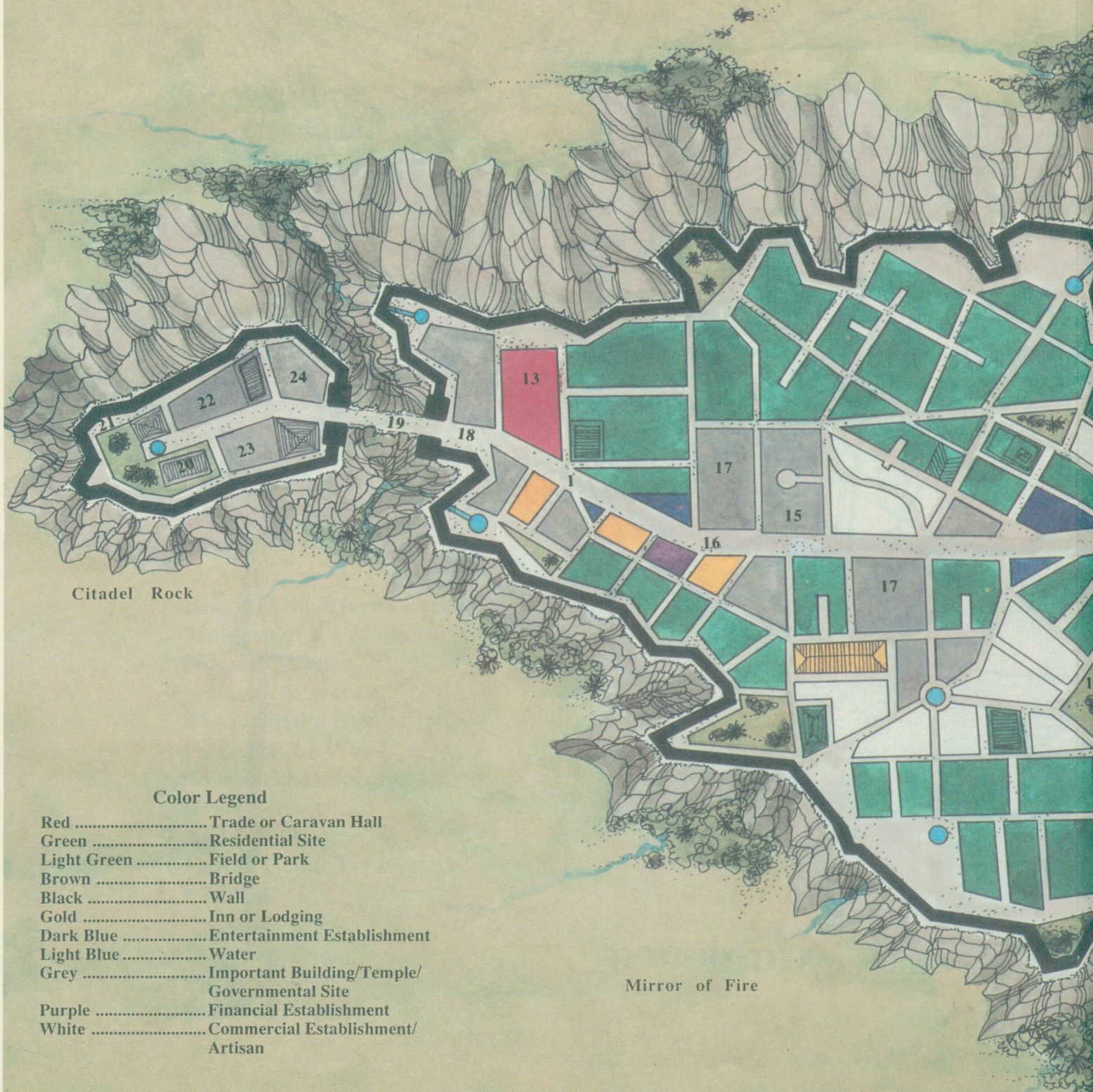
BÛR ESMER

Scale

1" = 200'

TÚL PÓAC

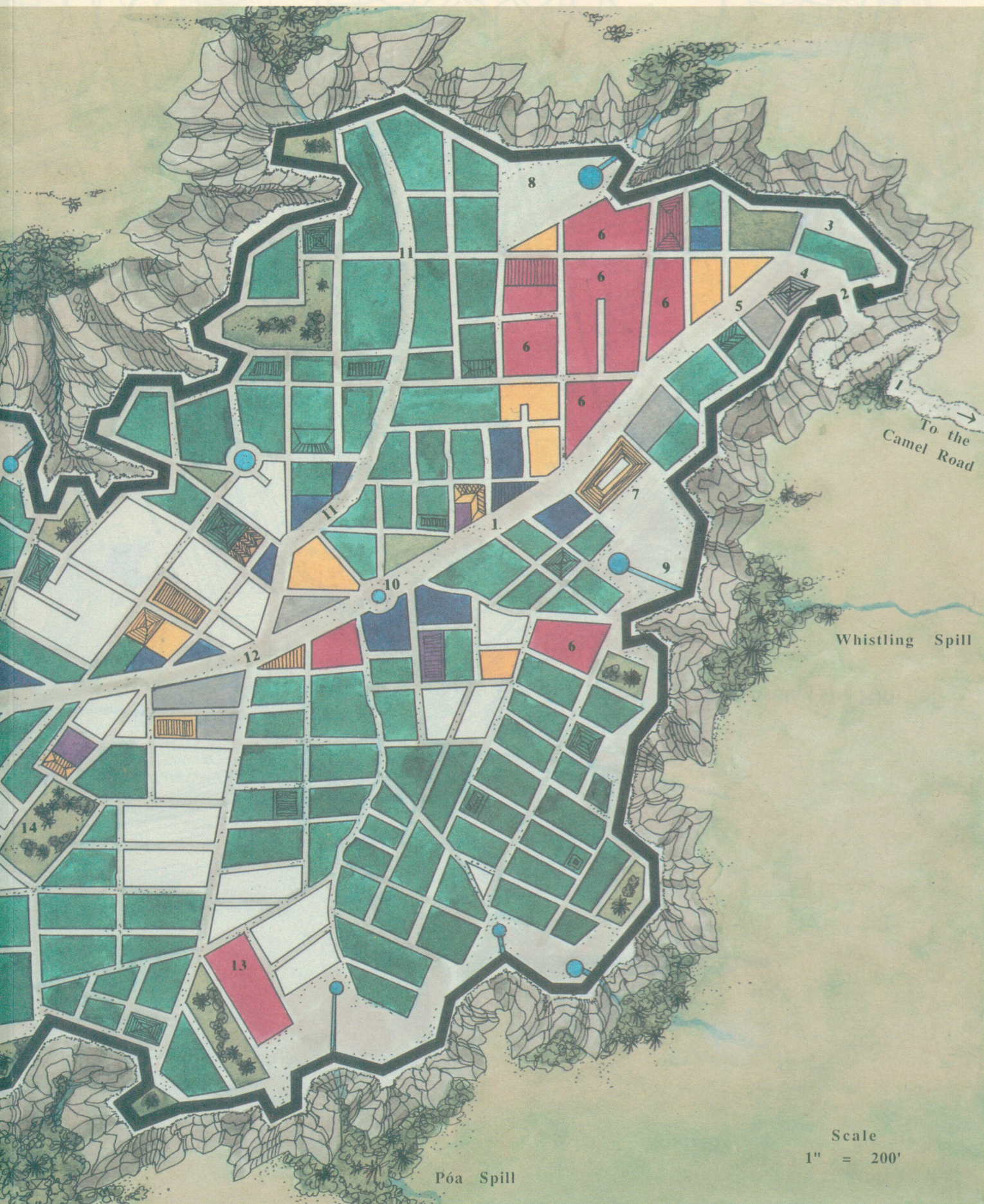
Mirror of Fire



Color Legend

| | |
|-------------------|---|
| Red | Trade or Caravan Hall |
| Green | Residential Site |
| Light Green | Field or Park |
| Brown | Bridge |
| Black | Wall |
| Gold | Inn or Lodging |
| Dark Blue | Entertainment Establishment |
| Light Blue | Water |
| Grey | Important Building/Temple/ Governmental Site |
| Purple | Financial Establishment |
| White | Commercial Establishment/ Artisan |

Mirror of Fire



To the
Camel Road

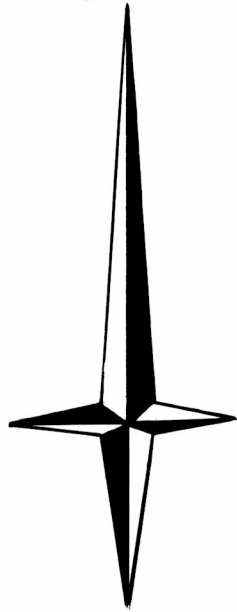
Whistling Spill

Póa Spill

Scale
1" = 200'

N

BOZISHA-DAR



The Port

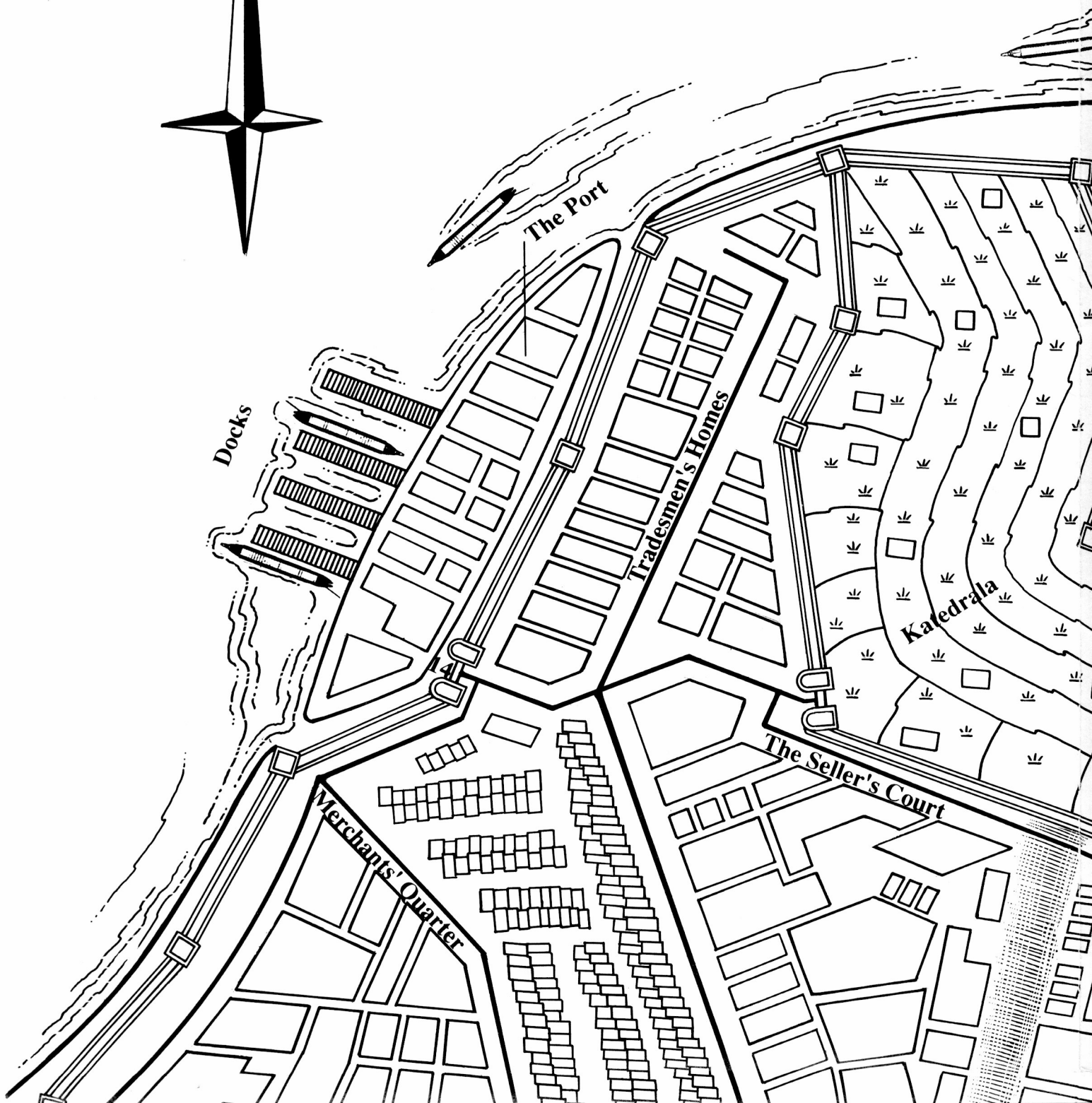
Docks

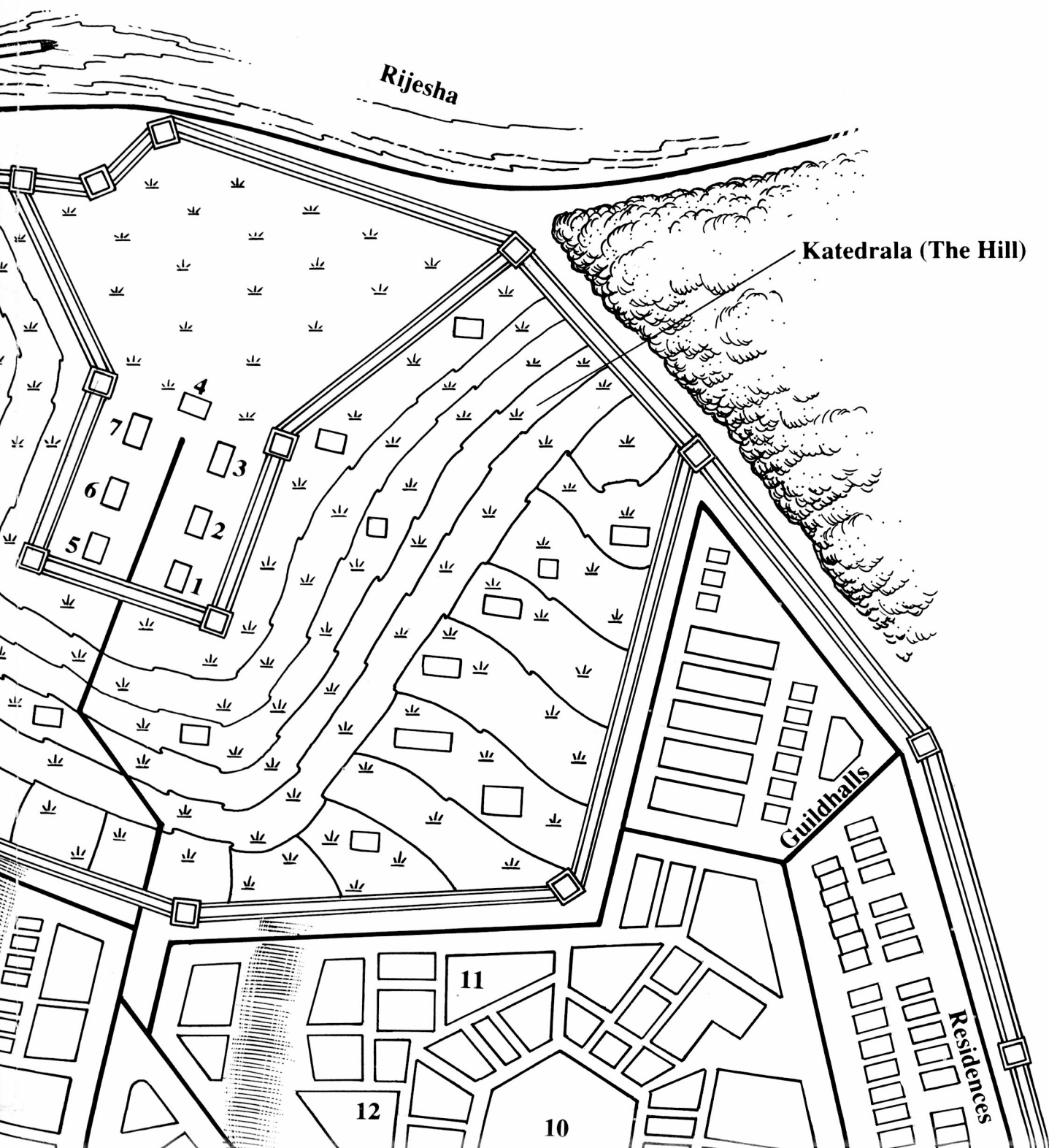
Tradesmen's Homes

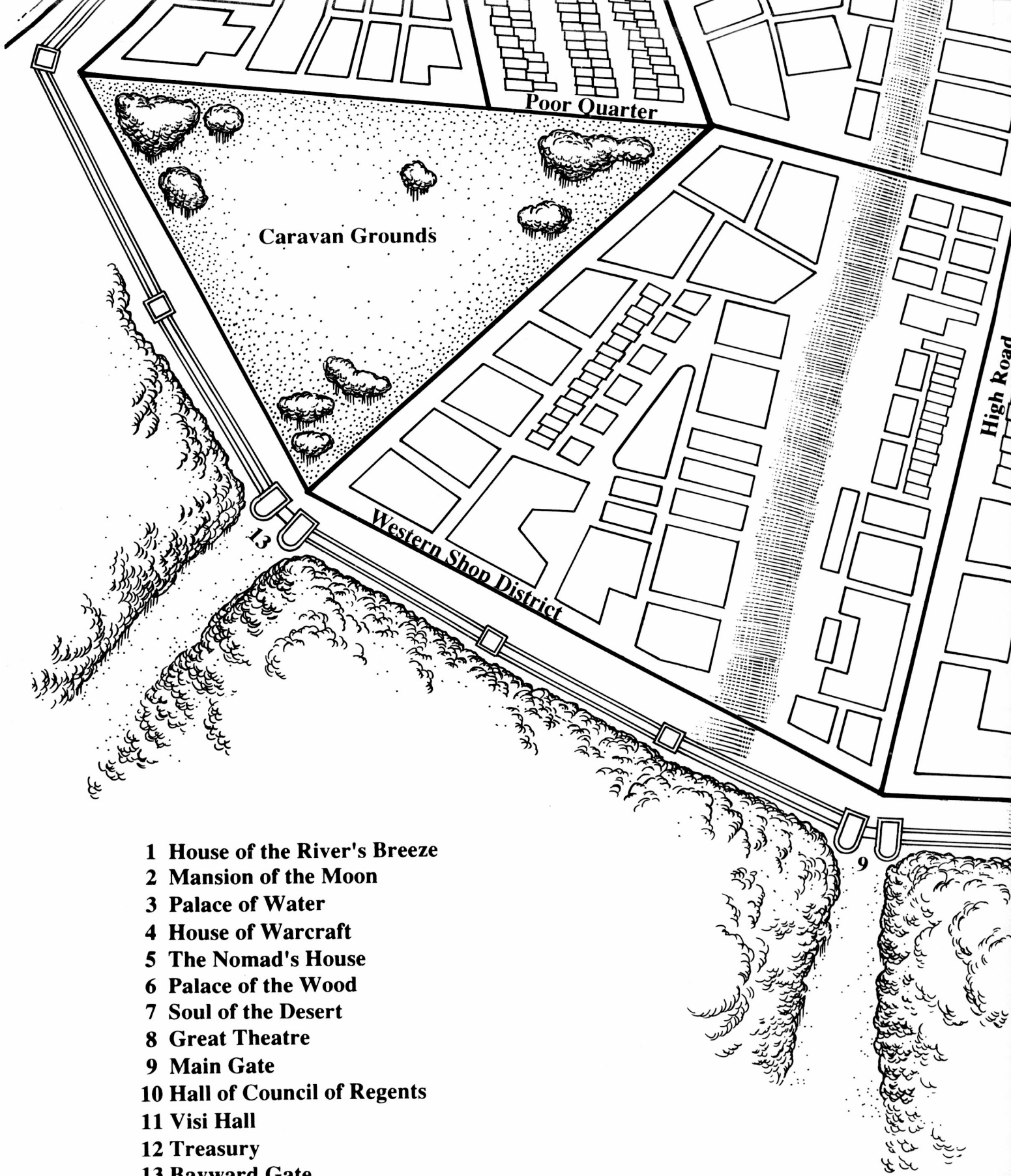
Katedrala

The Seller's Court

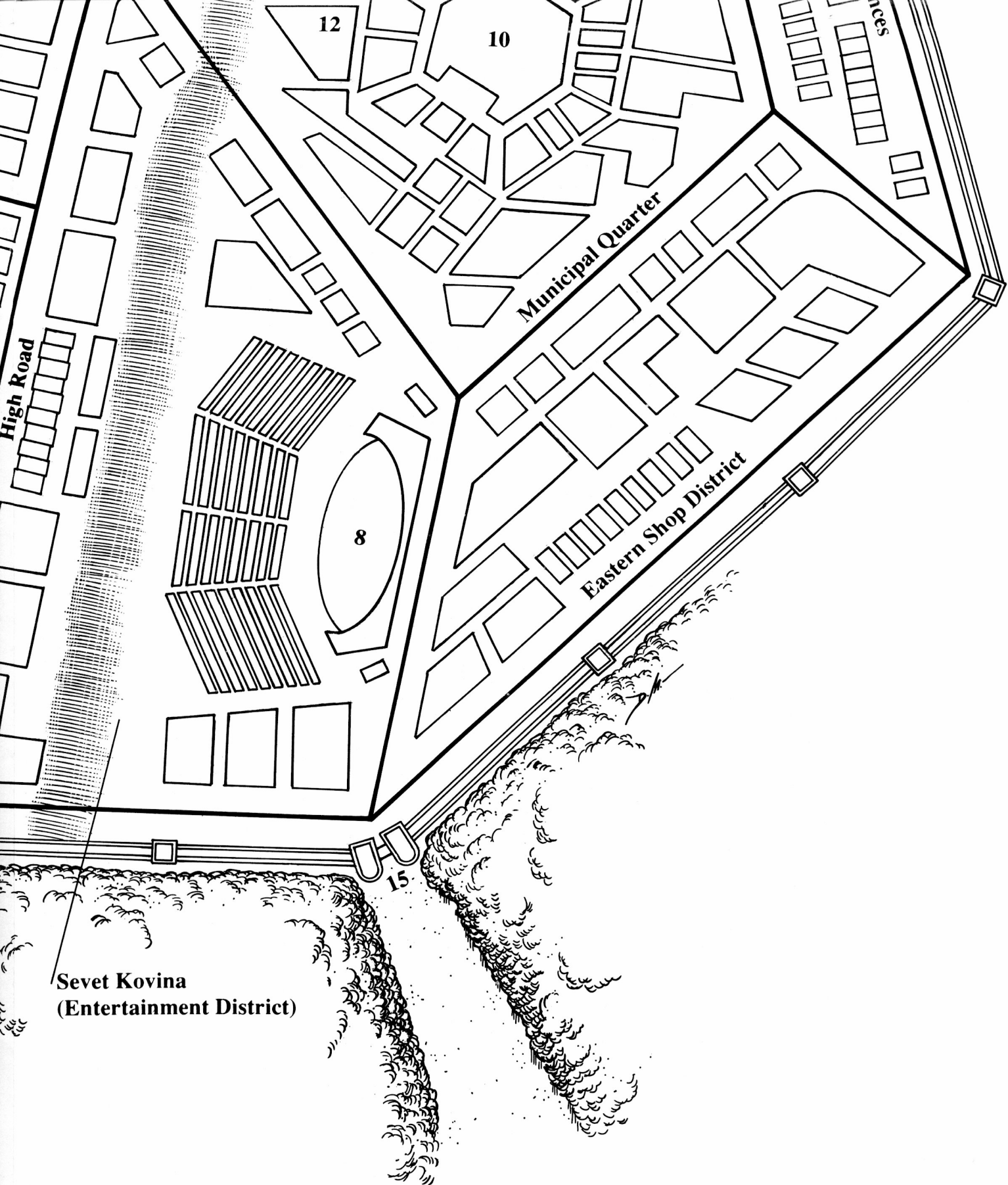
Merchant's Quarter



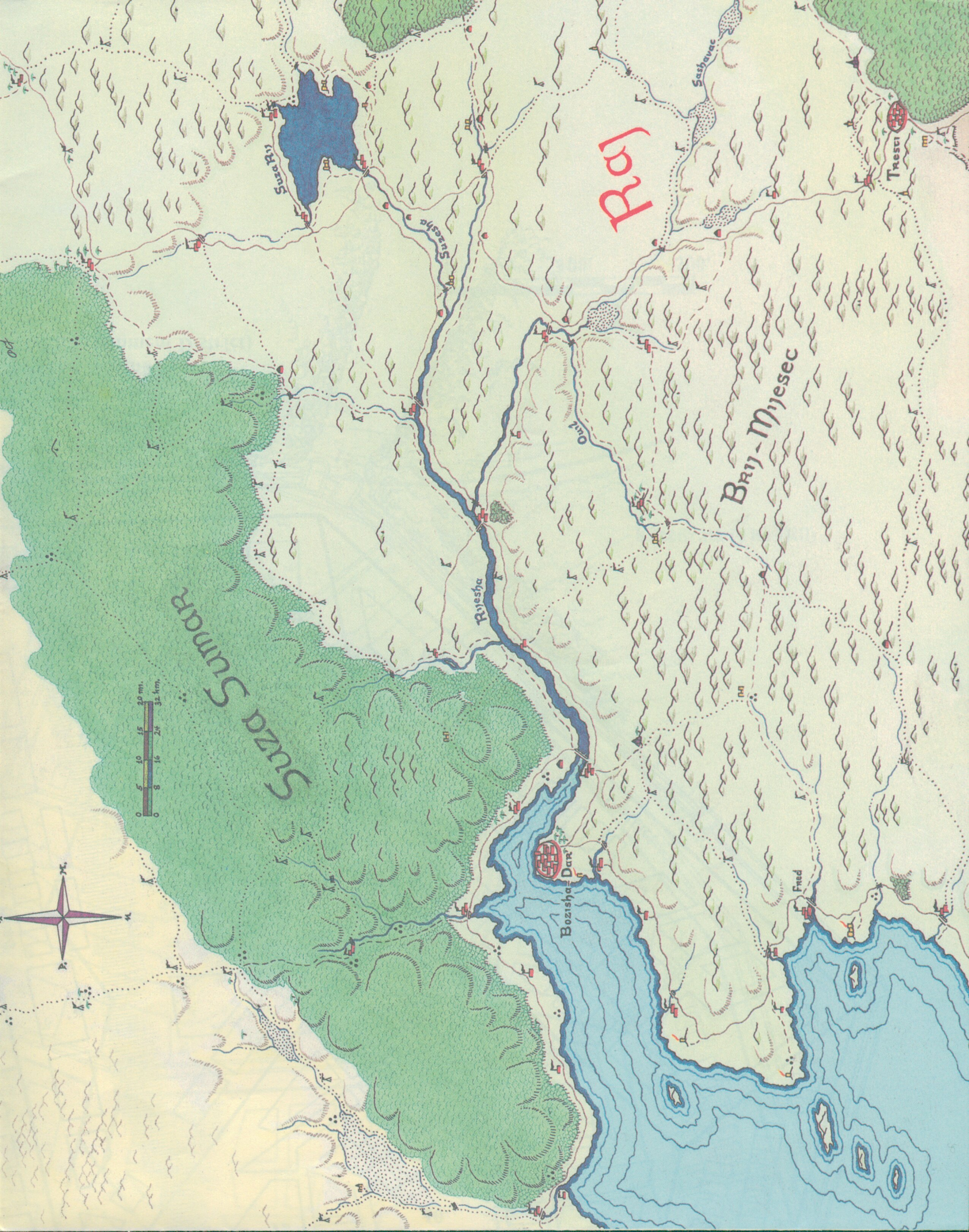




- 1 House of the River's Breeze
- 2 Mansion of the Moon
- 3 Palace of Water
- 4 House of Warcraft
- 5 The Nomad's House
- 6 Palace of the Wood
- 7 Soul of the Desert
- 8 Great Theatre
- 9 Main Gate
- 10 Hall of Council of Regents
- 11 Visi Hall
- 12 Treasury
- 13 Bayward Gate
- 14 Port Gate
- 15 Stormward Gate



**Sevet Kovina
(Entertainment District)**



Suzs Sumar dzns

Raj

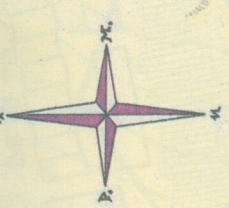
Brij-Mjesec

Pjesha

Bozish-e Dar

Tresci

0 5 10 15 20 mi.
0 8 16 24 32 km.



far harad

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